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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, NOVEMBER 16, 1844. VOL. XXIII.—NO. 46


For the Register.

## BIBLE THEOSOPHY. NO. V.

### DOCTRINE OF DIVINE DECREES.

Inseparably connected with the doctrine of the particular Providence of God is that of his particular *purposes*, or decrees. In the Assembly's catechism we are taught that, 'The decrees of God *are* his eternal purposes, whereby, for his *own* glory, he hath fore-ordained whatsoever *comes* to pass.' This language, though very direct and strong, is nevertheless susceptible of a different construction. It may be interpreted either in a *general*, or in a *particular* sense. The advocate of a general providence believes that in the laws and tendencies of nature—in the attributes of elementary principles—there is a *designed and constituted cause* for all the events or phenomena of the world: that all *the good* was foreseen and intended: that all *the evil* is incidental, necessary, unavoidable; equally *foreseen*, but not in the same sense *intended*: that God has *constructively* foreordained all occurrences, both good and evil. But the authors of the catechism are understood to assert the doctrine of *particular* decrees. And the question before us is; can this doctrine be sustained on the authority of God, as revealed and testified to, in the Bible?

There are such passages of Holy Scripture as the following; 'Declaring the end from the beginning; and from ancient times, things not yet done, saying, My counsel shall stand, and I will do all my pleasure.' Isai. xlvi. 10. 'As I have spoken, so shall it come to pass; as I have purposed, so shall it stand.' 'Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.' Eph. i. 11. 'Known unto God are all his works from the foundation of the world.' Acts xv. 18. In these texts, and in many others of similar import, we perceive nothing which necessarily implies the action of a *particular* providence, or decree, in distinction from a *general*. God's fore-knowledge; or rather, God's knowledge, does not act as being *the cause* of anything. We admit that God has a purpose in all his works. He had a purpose when he designed and constructed the world, and the universe of creation. But we are not assured, in the Bible, that every phenomenon of the world was an object of *particular* fore-ordination. Why should it be? The movement of every drop of water; the motion of every leaf on all the trees; the innumerable allotments which befall every tiny insect! There is, undeniably, in the works both of God and man, such a thing as *general* design, distinct from *particular*. We have it in a thousand instances; in the case of of the husbandman who sometimes sows his seed *broad-cast;* then his design, relative to the kernels individually, is general; sometimes, he plants them each [illegible] then his design is particular. We have it in the work of the architect; the constructor of time-keepers; he fits them designedly to show the minute and to strike the hour; but not any *particular* minute or *particular* hour. It has been asserted that, (as the genus consists of particulars or individuals) there cannot be a general providence without a particular. The argument, however, is inept, inconclusive and forceless. Every machinist knows to the contrary of it.

In the Bible there is an abundant recognition of *the regular, settled, constant* laws and tendencies of nature. We have this recognition in all the maxims, rules, and counsels for the conduct of life; in all the declarations respecting the different issues of industry and sloth; discretion and folly; uprightness and dishonesty. 'The hand of the diligent maketh rich, but the way of the slothful tendeth to poverty.' 'The memory of the just is blessed, but the name of the wicked shall rot.' 'Evil pursueth sinners, but to the righteous good shall be repaid.' 'As righteousness tendeth to life, so he, that doeth evil, procureth his own destruction.' In these texts is a plain recognition of stated laws of Divine providence, both physical and moral. And it is obvious that so far as regular and settled tendencies of nature prevail, that providence must be general; and that events brought to pass by these laws, could not have been decreed in a particular, but only in a general, sense.

Furthermore, the Bible recognizes the doctrine of *contingency;* the occurrence of *events incidentally*. In the operation of general tendencies there will be occasional conflicts; a defeat of the general design; phenomena which come, *of course*, not of design. And on this principle, the author of 'Ecclesiastes' declares evidently that 'all things come alike unto all; one event to the righteous and the wicked; to the clean and the unclean; to him that sacrificeth, and him that sacrificeth not; to him that sweareth and to him that feareth at oath.' 'This is an evil among all that are done under the sun, that one and the same event happens unto all.' 'For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth, so likewise the other; yea, they all have one breath, so that a man hath no pre-eminence above a beast.'

Finally, it is on the principle of general laws—constituting necessarily a general providence—that the wise man predicates the proposition, that 'there is no new thing under the sun.' 'That which hath been, is now; and that which is to be, hath already been. There is no new thing under the sun.' Though no one phenomenon is *identical* with any other, either of the past or the future, yet it is the same *generically*. And the fact occurs because the tendencies of nature are *always* and *invariably* the same.

Now as the Bible recognizes the constitutional and permanent laws of providence; and as all the rules of practical morality are grounded on the fact of a fixed constitution; and as it moreover recognizes the doctrine of contingency, which necessarily attends a general providence, but can have no existence in a particular; as there cannot be a particular providence under general laws; nor a general providence under particular dispensations; from these considerations, may we not come safely to the conclusion, that the Bible, fairly interpreted, contains no doctrine of Divine decrees, except that which stands on the basis either of the constitutional tendencies of nature, or of supernatural intervention. And why will not theologians be satisfied with this description of pre-ordination! We once heard a minister, belonging to the Hopkinsian denomination, and highly respected by his brethren, deliver a sermon on the doctrine of Divine decrees. And he rested the proof chiefly on the utility of the fact implied in the doctrine. It creates, said he, the whole ground for foresight and calculation. God has decreed the connection between means and ends. If the husbandman sows wheat, he will reap wheat. If he sows pulse, he will have a harvest of pulse. But if he sows tares, he will gather neither pulse nor wheat, 'nothing but tares.' And all this is very well. It is the doctrine taught and confirmed by our reason and experience. There is nothing in it arbitrary or unreasonable. It stands on the doctrine of general providence. And as sectarian theologians sometimes resort to this principle of the constitutional and permanent tendencies of nature, why will they not consent to abide fast by it? If it be good and true in one exigency, why not in others, and in all?

S. F.

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For the Register.

## REPORT ON SUNDAY SCHOOLS.

The Secretary of the Cheshire N. H. Sunday School Association, Rev. C. Cutler of Peterboro', at our request, has placed in our hands their eighth annual (manuscript) Report. It contains so many facts, opinions and suggestions of a practical and valuable character, on the important subject of Sunday Schools and religious education, that we propose to furnish for your columns its most important portions, under the several heads into which it is divided. As, from time to time, these detached passages shall appear, we ask for them the careful attention of all your readers; especially those engaged in the Christian ministry, the Sunday School, or in any way, with the education and improvement of the rising generation. P.

### FIRST. NUMBER OF SCHOLARS AND TEACHERS.

Charlestown, no return; previous year, 99 scholars, 15 teachers. Dublin, 144 scholars, 21 teachers; Fitzwilliam, 60 scholars, 10 teachers; Keene, 125 scholars, 26 teachers; Peterboro', 170 scholars, 26 teachers; Walpole, 70 scholars, 14 teachers; Wilton, 111 scholars, 13 teachers. The whole number in six schools is 680 scholars, and 110 teachers, showing a decrease as compared with the same schools last year of 30 scholars and 14 teachers. In Dublin, 'the number of scholars is a few more than ever attended before,' while most or all of the other schools exhibit a small diminution. This decrease of numbers however, is no proof of the declining state of the schools, as it is to be expected that there will be some fluctuation from year to year, and it is to be borne in mind that last year exhibited in seven schools an *increase* of 84 scholars over the previous year. There has been a greater proportionate falling off among teachers than among scholars; and in some schools it would appear that the classes have been too large for their best advancement.

### SECOND. BIBLE AND ADULT CLASSES.

In Dublin there has been 'no Bible Class not included in the School.' In Fitzwilliam, there is 'a Bible Class of some twenty five ladies who are going through St. Paul's Epistles.' In Keene, 'there is a Bible Class of about 20 or 25 not included in the School which meets in the Church at the same hour as the Sabbath School, and is under the teaching of the Pastor. The exercises consist in an exposition of the Epistle to the Romans, and incidental questions and conversation.' The Bible Class, continues our correspondent, should be deemed, we think, an important auxiliary in every religious Society and Sunday School. It interests children by seeing their elders engaged in biblical studies. It makes the young contented members in the School till a later period than they otherwise would be, when the spectacle of their fathers and mothers is witnessed joining in the school. It is a nursery for teachers. It brings the Pastor into nearer communion with his people, and furnishes a place where religious difficulties may be solved. If much praise be given to the founder of Sabbath Schools, ought not some to be accorded to the author of Bible Classes?" In Peterborough, there has been one adult class of ladies, 14 in number, mostly young mothers, who never before having attended a Sunday School, have used Allen's Questions. They are included in the number of the Sunday School. In Walpole is "a Bible class of young ladies and men included in the number of the School." In Wilton are three classes of adults, two of females, of six each, and one of young men, numbering eight, which are regarded as part of the school. The female classes use Allen's Questions. The class of males have taken the Bible for their text book, and occupy the hour in answering and asking questions upon a chapter given out on the previous Sunday. In this course, they have gone through the Gospels and the Acts, and have commenced the Epistle to the Romans.'

We hardly need add, that we attach much importance to the formation of Bible and adult classes in connexion with the Sunday School. Their influence on the general welfare of the school, as an example and encouragement to the young must be highly salutary. Still more would we value them for their effects on the individuals who partake in their exercises. They lead to a more thorough *study* of the Scriptures, and this is what is wanted to make sober, consistent, practical Christians. It is the truth—Christian truth—that it is to make us free from the bondage of sin, and confer on us the glorious liberty of the children of God. It is by the truth that we are to be enlightened, sanctified and saved. And how is the truth to be known, but by personal, diligent *study* of the Scriptures? By studying with others, we not only learn their views, but our own become more definite and fixed; and as truth is more clearly comprehended, the more interesting does it become, and the more powerful its influence over the life and the affections. P.

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## DESTITUTION IN ENGLAND.

We find in the Courier of the 7th inst. the following dark and terrible details of Destitution England.

The Parish Police and Coroner's Reports, published in the British papers, continue to furnish extreme and painful cases of destitution and suffering among the poorer classes. At Maidstone Petty Sessions, a poor girl, fifteen years of age, was complained of for pulling four turnips from the field of a Mr. Baxter.—It was at six o'clock in the morning. She had been gathering hops, was very hungry and thirsty, and when spoken to, threw the turnips on the ground and went away, but was afterwards apprehended. The magistrate appealed to Mr. Baxter to withdraw the case, but the latter refused to do so, and the girl was sentenced to pay four-pence, the value of the turnips, three shillings and six pence costs, and six pence penalty. The girl had no money, but soon after a boy came into the court, crying bitterly, who stated that he had just pawned the shoes from off his feet to pay for his sister. The money was paid and the girl discharged.

A poor plasterer, named Russell, fell from a scaffolding while at work, fractured four of his ribs and received other injuries. He was taken to the work-house of his parish, turned over to the care of the nurses of the establishment, and died during the night, without having any attention bestowed upon him. At the coroner's inquest it was shown that the surgeon of the place had ordered the sick man certain medicine to be administered during the night, but the nurse having been kept up the night before, had gone to sleep and forgotten him, and he had died without assistance or attention. The jury '*admonished*' the nurses, and returned a verdict of accidental death.

A pale, consumptive-looking girl, named Esther Pierce, was charged at a London police office, with illegally pledging a silk shawl which had been entrusted to her to embroider. She appeared in great distress, acknowledged the act, and said she had been driven to it to save herself from starvation, having neither food nor drink, nor money to buy them with. For her day's work in embroidering a shawl, she received but five pence, and for this one, which was larger than usual, and on which was to be worked over eighty flowers, she was to receive but six pence. Her statement was corroborated, and the shawl was produced, which was worked very tastefully, and the magistrate expressed himself with much indignation, that any person with the least title to respectability should make a fellow-creature work upon such starvation wages. The pawnbroker's assistant, who attended as a witness, stated that his master was willing to give up the shawl without payment, on account of the extremity of the poor girl's case, and the magistrate, thereupon, dismissed the complaint. The poor fainting girl was removed from the bar, but had to take refuge in her parish work-house. Some assistance was subsequently rendered to her, to procure for her a decent outfit of clothes, that she might obtain a servant's situation.

A poor milkman, named Davis, appeared at the Clerkinwell police office, to complain of an overcharge of costs. His furniture, which had cost him twenty-five pounds a short time before, had been distrained and seized for rent. Five days afterwards he had offered the appraised value, which was only five pounds, with the costs, but the landlord refused to release the articles, a sham sale was made, and the goods sacrificed at the appraisal and bought in for the landlord by his broker, who had made the illegal charge of costs. No one was present at the sale but the landlord and his two appraisers. The magistrate said that this was a fair specimen of the system of brokerage in Clerkinwell. The goods of a poor family were frequently swept away and sold in an underhand manner for one fourth their value, while the full amount of brokerage was charged. He fined the broker one pound seven shillings and costs, and the overcharge was refunded to the poor tenant.

At the Banbury Petty Sessions, John Coggins, laborer, was charged by a looker-out of the Earl of Jersey with having a gun in his hand, in a stubble field, in search of game.—He had no dog, did not fire, and his gun was taken from him. The Rev. Mr. Matthews, the magistrate before whom the complaint was made, a '*sporting clergyman*,' with an affectation of regret at his *painful* duty, sentenced the poor fellow to a fine of ten pounds. Coggins said his property would not fetch the money, when the reverend and humane magistrate decided that he must be committed for three months hard labor. The prisoner was of good character, and had never previously been before a magistrate.

At the same session, John Dorzel, laborer, was charged with having left his wife and family chargeable to the parish. He had been absent in another country for work, after having sought in vain for employment at home, procuring only eight days' work in five weeks.—While absent he had saved up one pound, which he had paid for house rent since he returned, and had paid offered to repay the parish a little at a time, but as he had not sent home anything to support his family while absent, he was committed to prison for one month's labor.

At Uxbridge, a poor woman, an inmate of a Union work house, complained of the treatment of her two sons, twins, of the age of twelve years, who had been flogged by the schoolmaster of the work-house in a most cruel manner. They had been beaten with a birch rod until the blood flowed from them. The magistrate entertained the case rather facetiously, and referred to his own birchen experience, not in a very delicate manner, but as the woman insisted upon redress or inquiry, a further hearing was appointed, when the schoolmaster was summoned to appear.

A poor sick woman named Phillis Peddor, a widow, with several children, residing at Amphill having died from want and neglect, the relieving officer under the Poor Law, refusing to afford her relief, the case made much noise, and inquiries were accordingly instituted as to the facts. It was stated that she had been weakly for years, one of her children was subject to fits and another was 'racketty.' The nett earnings of the whole family was not above 1s. a week at the outside. The mother used to receive widow's pay from the parish, 2s. 6d. a week, but latterly that had been taken off. She received occasional charity from families in the neighborhood; but about nine days before her death, she said the thought she had tired out all her friends and neighbors, and would not apply to them any more for relief. The conclusion of the inquiry was that 'out-door relief was taken from a sick widow because she refused to go to an infirmary; that repeated representations were made to the relieving officer, of her condition; that he invariably refused to attend to them, and that the woman at last perished from want of nourishing diet, which she could not get, and which the parish or its officer refused to her.'

A public meeting was held at Highworth on the 16th ult., the Earl of Radnor in the chair, 'for the purpose of taking into consideration the distress of the working classes, and to discuss the benefits likely to arise if the trade in corn and other provisions were free,' when a statement was read, that had been made of his condition by a poor man of the neighborhood. We copy from the London Times:—

I, a labering man, in the town of Highworth, do humbly pray that something may be done to lighten the difficulties and distress under which I labor through the badness of the times. I have a wife and four children to maintain out of 8s. a week, which I find is not enough to maintain us in a proper manner, as I have to pay 1s. 9d. for house rent, 9d. for firing, and 6s. for six gallons of bread at 1s. a gallon, which alone amounts to 8s. 6d., and leaves me, therefore, in debt 6d. have nothing left to buy tea, sugar, candles meat, and other things too numerous to mention As it is, I have to work in the harvest from day light to dusk like a slave, to pay what I get behind at the shop, and I can't do it then, instead of my having something left to spend with the tailor and the draper, to clothe my wife and children. Something must be done. What will be the end of it, I know not. I can't stop longer to see my wife and children nearly half-naked and half-starved.

This was the condition not only of one, but of many poor people. Resolutions were offered in opposition to the corn laws and in favor of free trade, but the general voice of the laborers at the meeting was that they did not want free trade, but employment. Give them a chance to work and they could live. The land was monopolized by the large farmers. Let it be farmed out in small lots, so that the laborer could work for himself, and he could maintain his family. There was much discussion at the meeting, and the general distress of the agricultural population was admitted on all sides.—Some resolutions were passed, but no direct measures of relief were proposed by any of the gentlemen present.

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## A MONSTER RUMSELLER AND HIS WIFE.

The following is copied from the Baptist Advocate. The statement was furnished by John B. Gough, an able Temperance Lecturer, who received it from an inebriate, since reformed, a nephew of the poor widow who is the subject of it:

'A few years ago, a poor miserable victim of strong drink, after squandering all he possessed at a neighborhoring rum-store, died leaving four small children to be provided for by his abused and almost heart-broken widow. After struggling for some time, in poverty and want she was advised to apply for work to the wife of the wealthy rum-seller, who had been the ruin of her husband. In compliance with this advice she waited upon this person who, with the appearance of kindness, offered to supply her with sewing. She then gave her a couple of shirts to make at 25 cents each, promising that if they were made to her satisfaction, she would give her a number more. Upon bringing them home, she was told that they gave full satisfaction, but the lady said she was not in the habit of paying for work till it amounted to 5 dollars, and she would supply her with work to that amount. The poor woman toiled night and day to make 18 more shirts to earn this amount, in the mean while, being driven by want actually to beg and boil potato parings to keep her poor children alive. At length the shirts were all finished. The poor woman set out to carry them home, thinking all the way of the five dollars, and the food it would buy for her famishing children; and it never seemed to her that five dollars was so much money before. Upon delivering them, they were pronounced well done, and the poor woman was asked for her bill. The rum-seller's wife then called for her husband, and after conversing a few moments in an under tone he put his hand in his pocket and took out a due bill, signed by her murdered husband, for five dollars, and presented it to the poor woman for her pay! She uttered a scream and fell senseless to the floor, and had to be carried home to her starving babes, to awake to a sense of the hunger and wretchdness caused by these fiends in human shape.'

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We have received the second part of Colman's Agricultural Report, containing a variety of interesting matter, in a style of typographical execution far superior to the first part. We find in it the following remarks upon "Progress of Agriculture:

It is, and, as long as I can remember, it has been, common to decry the farmers, as a stupid, ignorant, plodding race, satisfied always to jog on in the steps of their fathers, and averse to any improvements, such as are going forward in other departments of industry. I think I may confidently deny the allegation: and I regard the reproach with the disdain which it merits. My own observations, in England and the United States, lead me to the conclusion, that, after making every just allowance for the necessary difference of circumstances in the different cases, there is as much intelligence in regard to their art, and as strong a spirit of improvement, with the agricultural as with any class of the community, and, more than that, the improvements which have been actually accomplished in the agricultural art, are in no respect inferior to those which have been effected in manufactures and commerce, on in the higher professions—if so we submit to call them, which I confess I do with great reluctance—medicine or law; I would add theology, if I dared; but I am afraid I should get into hot water.

In medicine, if under that head we include surgery, one cannot go through the streets of London, and observe, at the shop-windows, the models of wooden legs, and artificial ears, and glass eyes, and mineral teeth, and the promise of a new nose, where the victim of misfortune has been deprived of his proboscis, without acknowledging that the triumphs of the surgical art are as brilliant as they are useful and humane. If one likewise should place any reliance upon the numberless patent medicines and nostrums which decorate the pages of the newspapers, he would be led to infer that the reign of disease was broken up, and the elixir of immortality at length discovered. But whoever looks into the medical reports, and observes the variety of systems and modes of practice which prevail, and which different colleges of physicians seem to bring out as regularly, and in almost equal numbers, as the good housewife's hens bring out their broods in the spring, and especially reads the accounts of the various experiments, to which, for the benefit of science, their patients are unconsciously subjected, and by which, without the credit of inclination or consent, they are made, at their own personal expense, suffering, and peril, to contribute to the most philanthropic discoveries—it cannot be claimed for medicine, that it is altogether above the charge of empyricism, or that it has yet accomplished all that is to be desired in lessening the number or alleviating the virulence of diseases, or in restoring human life, with any confidence, to even a tithe of that longevity, which is claimed for it in those patriarchal ages when apothecaries' shops, and medical schools, and degrees, do not appear to have been established. It is scarcely better with the law. One of the most distinguished legal gentlemen in England has lately stated, in his place in Parliament, that such is the condition of the criminal law, that even the most learned in the profession cannot, in many cases, determine whether he is, by particular actions, committing an offence, or not. The records of the courts daily show that the most momentous decisions often turn on points the most abstruse, and as yet absolutely unsettled; that even the most learned judges on the bench disagree in matters both of law and equity, involving property and life; and it seems but too often the test of legal eminence and skill to ascertain, not whether it be practicable to get "a camel," but whether the lawyer can get himself or his client "through the eye of a needle," as being the most brilliant triumph of his art. In theology, it cannot be said that much progress has been made in determining many questions which have vexed men's minds for centuries. I confess, when I was in the Bodleian library, at Oxford, that immense repository of the labors of so many burning brains and aching hearts, with its five hundred thousand volumes, and considered that, beyond all question, more than three hundred thousand of its thick octavos and ponderous quartos and folios were commentaries upon the scriptures, or discussions of disputed questions in theology, and yet, in respect to most of them, that we were still at sea, and no land in sight, I could not escape the conviction, that here, too, man is in his leading-strings, and has yet scarcely taken "the first steps of infancy."

In respect to manufactures and commerce, if we compare the common operatives in either of these departments with those of the same class in agriculture—the common laborers in the mills, or the sailors on board ship, with the common laborers on the farm—we shall find no great advantage, in intellectual progress, which the one has over the other; but, again, if we compare the highest class of farmers with the highest class of merchants and manufacturers, it will certainly be no disparagement to the latter classes to say that they are not in advance of the best informed agriculturists; and that agriculture is now as much a matter of mind, as much a matter of intellectual observation and inquiry, as any one of the practical arts of life; and at the present moment, it is occupying as much attention from the higher class of minds, as any other of the business pursuits of life.

I hope, viewed in this aspect, I shall not be thought to speak with undue warmth on this subject. I have, I am aware, already alluded to it; but I am anxious to assert the dignity of a pursuit which I regard the most honorable, as it is among the most innocent and useful, in life; and I would, if possible, soften its aspect, and multiply its attractions, to a large class of persons, who have been accustomed to look upon it with indifference or disdain, but who would be sure to find in it, if ardently and intelligently pursued, health for the body, and peace and satisfaction—nay more, the strongest and most delightful interest—for the mind.

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## EAST CHURCH.

On Thursday, at 12 o'clock, the ceremony of laying the corner stone of the new church edifice of Rev. Dr. Flint's Society, took place in the presence of a large assembly. The exercises commenced with an appropriate Prayer by Rev. Dr. Brazer, Pastor of the North Church. A statement of the articles deposited in a box in the cavity of the stone was then read;—after which Rev. Dr. Flint delivered an Address, which we give below. The services were closed by a prayer by Dr. Flint, the doxology, 'From all that dwell below the skies,' sung to the tune of Old Hundred, and Benediction.

### ADDRESS,

*Upon the occasion of laying the Corner Stone of a Church, to be erected for the use of the East Society in Salem.*

We meet this morning, my friends, to perform an act of high and solemn, of social and religious interest. We meet to lay upon this most eligible and beautiful site the corner stone of an edifice here to be erected and consecrated to the worship of the one only true and ever living God, the infinite and loving Father of all human spirits;—an edifice, in which the offering of social prayer and praise, the observance of Christian rites and the inculcation of Christian truths and Christian morals are to be solemnized, and, we trust, to be perpetuated through all coming generations.

All things earthly, things visible and palpable to sense, have a beginning, a progress, a maturity, a certain period of duration, when they begin to decline, to decay, and finally cease to answer the ends, or to be fit for the uses, for which they originally received form and shape and adaptation to the wants of the human body or soul, either from the plastic hand of nature, or from that of human agency and art. All organized forms of matter, vegetable and animal, have their destined periods of dissolution. All forms of matter, also, shaped by the hands of man, are destined to a similar issue.

The house built and consecrated to the worship of Almighty God by the piety of your fathers, in which they and their children through successive generations have hitherto worshipped, has for a long time been visibly tending to decay and unfitness for the purposes, to which it was dedicated in the early part of the last century.

In this decay and every year's increasing unfitness for the accommodation and for meeting the altered tastes and circumstances of the present generation, you have an emblem of the antiquated and decaying creeds and dogmas, that were fabricated in past ages by man's poor wisdom and devise, and that have had their day, till, like yonder ancient temple, they are no longer suited to meet and satisfy the better knowledge, the more enlightened and expanded views, and the more deeply felt moral and spiritual wants of the undying soul.

These creeds, these dogmas of human origin, like many others that have died out before them, were laid to rest in your ancient church by the late learned, liberal and catholic Dr. Bentley, my immediate predecessor in the pastoral office in that church, which is the first branch in this place from the church first gathered in New England.

With these creeds and dogmas, the house in which they once flourished and ruled in their pride and authority of undisputed orthodoxy, has grown old and fallen into decay, soon to become a heap of rubbish, like the myriads of worm-eaten tones of controversy and commentary, that have in time past been written upon these relics of a dark and gloomy theology and a blind philosophy, that blended its misty and baseless speculations with the teachings of pure intelligence, truth and love, as they came from the lips of man, *who spake as never man spake* before or since, except in as much as his teachings were made the basis of what was spoken.

Having been brought back to the simple beauty and impressive grandeur of the original and uncorrupted teachings of Jesus,—to the *primitive faith*, as we believe, first *delivered to the saints*, and which made its disciples *saints* by their acting it out in love to one another and all men, like Christ's love,—by love and obedience to God, like Christ's love and obedience,—having, I say, obtained like precious faith with the first disciples,—you have deemed it meet and a bounden duty which you owe to your own souls and to the precious and heart-cheering faith which you profess, to provide a new and suitable edifice, in which this faith shall be taught, defended and illustrated, and the elevating and soul-cheering worship shall be offered, which this faith, working by love in the heart, is fitted to inspire, to animate and to hallow.

By the unanimity and liberality, with which you have made provision for the erection of this edifice, you are giving evidence of the vitality of your faith—that it is not a faith, which is without works, and therefore dead, being alone. You are thus giving evidence of the past stability and patience of your faith, which now sees the foundation of the edifice hoped for, after long delay and long looking for it, as it were hoping against hope. You are giving evidence of your respect for the worship and your zeal for the honor of God, by thus freely giving of your substance for the rearing of this structure, to be built, not like the splendid mansions of the opulent for the display of individual pride, or the vanity of personal distinction,—but that the place of your worship may correspond externally in some good degree, to the inward beauty of holiness, in which that worship should ever be rendered.

You are giving evidence that, though creeds may change, and churches grow old and crumble into ruin, faith in God, the eternal truths taught by Jesus, the sentiment of duty, the sentiment of immortality and future retribution, can never become antiquated, or cease to live with immortal freshness in the human soul. You are giving evidence that, though generations of our race and their works pass away and vanish, like the early dew, yet instead of the fathers shall be the children, and that the family and society, being divine and therefore sacred institutions, shall not cease till time shall be no more.

You are about to erect a structure to stand, as the outward symbol and visible attestation of the religious sentiment existing in your souls. You erect it to aid your attainment of the highest and most sacred purposes of your being,—to assist your growth and increase in all piety to God and in all charity to man,—in all the virtues affections, dispositions, and the heavenly spirit inculcated in the teaching and exemplified in the divine and heavenly life of Jesus. You erect it that you may come here and withdraw your thoughts from the earthly life, and fashion your minds in elevation, purity and peace to a resemblance of the spiritual and heavenly life of the blessed above. You erect it to stand, as one of the many schools of Christ, that disseminate through our land the principles, upon which all good government, social order and peace, in order to be permanent, must forever rest. You erect it to enjoy in its hallowed precincts those ministrations, which you are encouraged to hope that god will bless to you and your children, as means of the soul's purification and fitness for dwelling with God in the temple not made with hands eternal in the heavens.

You erect it also to be a bulwark of defence against irreligion, infidelity, superstition and fanaticism,—a citadel for the protection of the sacred right of private judgment and the freedom of the individual soul from all human authority, in its religious faith and worship; for the full exercise and enjoyment of the liberty, wherewith Christ makes all his true disciples free,—

"Free from all creeds to choose their own,
Subject to his commands alone;—
Condemning none, but zealous still
To learn and follow all his will."

In the house to be here erected, you would especially have all good works enjoined and encouraged,—all sins, open or secret, faithfully rebuked, and God's awful interdict and judgment against them distinctly and solemnly proclaimed;—you would have the exceedingly great and precious promises to the penitent set forth to encourage, to soothe and cheer the broken and contrite spirit;—you would have the thoughtless, the wandering and the guilty, warned, awakened and reclaimed;—the mourners comforted and the sorrowful made glad;—alike the young and the mature instructed and trained here to dwell hereafter in the community of the blessed in God's heavenly presence, to go no more out forever.

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The Box, above referred to, contains

1. Copies of Sermons, delivered on several occasions, by the Rev. Dr. Flint.
2. A copy of a Sermon, by Rev. Dr. Bentley, and a copy of the Hymns, compiled by him for the use of the East Society.
3. A copy of the Hymns, now in use, compiled by the Rev. Dr. Flint.
4. A brief History of the East Society, written on parchment.
5. A sermon at the Installation of Rev. James Flint, by Rev. Henry Colman.
6. A copy of the City Charter and Ordinances.
7. A copy of the Address, at the organization of the City Government, by Leverett Saltonstall, Mayor.
8. A copy of the several Newspapers, published in Salem.
9. A copy of the Christian Register, published in Boston.
10. A silver Plate, bearing the inscription of a record of the several Pastors, from the formation of the Church to the present time;—with the date of the erection of the new Edifice—Names of the Building Committee—Contractors—and Architect.

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The new house is to be built of brick, of the Gothic order, with a free stone front, two lofty towers, turrets, &c. It is erecting on one of the most beautiful locations for a church in the city.

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The present meeting house of the East Society is, undoubtedly, among the oldest in the Commonwealth. It was raised in the month of August, 1717, and was first preached in, on the first Sabbath, in May, 1718, by Rev. Samuel Wigglesworth, of Ipswich. It was originally quite a small building, but was enlarged to its present dimensions in 1771, when the steeple and eastern porch were added. [Gazette.

The oldest meeting-house now standing in New England, and probably in the United States, is the Rev. Mr. Richardson's, in Hingham, being erected in 1680—164 years ago. We worshipped in the old church about a year since. It is yet in a good state of preservation, and its frame of oak bears no mark of delapidation or decay. [Observer.

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## GOVERNMENT OF THE CHEROKEE NATION.

The removal of the great mass of the Cherokee People, from their 'beloved land,' now partitioned between the States of Georgia, North Carolina, Alabama, and Tennessee, was forcibly effected by the United States, in 1838, under circumstances of almost unparallelled hardships, disease and suffering. In the succeeding year, they arrived in the present Cherokee country—entered into an Act of Union, with those of their brothers, who had preceded them thither, some, by many years, and mutually adopted, under the 'style and title of the Cherokee Nation,' their existing government. Of this government, we present below a synopsis, intending to follow it shortly with the Constitution and Laws, in full.

The Government of the Cherokee Nation is Republican—and is composed of the Executive, Legislative, and Judicial Departments.

The Executive Department consists of a Principal Chief, an Assistant Principal Chief and an Executive Council of five members.

The Principal, and Assistant Chiefs are elected once in every four years, by a majority of the qualified voters of the Nation; every sane male Cherokee citizen, who has attained the age of eighteen years, being entitled to a vote.

It is the duty of the Principal Chief to see that the laws are regularly enforced, and to discharge those functions usually vested in an Executive Head. He is empowered with the *veto* and the power of pardoning persons convicted and sentenced to punishment for capital crimes, under certain restrictions.

The Legislative Department consists of the National Committee and the Council—each of the eight districts into which the Nation is divided, being represented by two members in the former branch, and three in the latter. These members are elected in the same manner as the Chiefs, once every two years.

They meet annually, at Tahlequah, on the first Monday in October, in National Council, to legislate upon the general affairs of the Nation. No bill can become a law until it has received the concurrence of both branches of the National Council, and the approval of the Principal Chief. In case the Principal Chief disapproves of any Bill, which has passed the National Council, he returns it with his objections in writing, to the body in which it originated. A vote of two thirds of the members of the National Council, is necessary to make any Bill a law, the passage of which, has been objected to by the Principal Chief.

The powers of the National Committee and the Council are the same, except in cases of impeachment, and appropriations of money. All appropriations originate in Council, but are subjected to approval, modification, or rejection, by the National Committee.

Impeachment for violation or neglect of duty may be tendered by the Council against any public officer of the Nation. The National Committee then becomes a specially constituted court for the trial of such a case.

Members of the National Council receive for their services a *per diem*, of three dollars, while they are in session.

The Judiciary is divided into the Supreme, the Circuit, and the District Courts, whose respective duties and jurisdiction are clearly defined by law.

The Supreme Court consists of a Chief Justice and four Associates—the Circuit Court of a Judge for each of the two Judicial Circuits into which the Nation is divided, and the District Court of a Judge for each of the eight Districts.

All Judges are elected by a joint vote of the Committee and Council.

The Supreme Judges hold their seats for the term of four years—the Circuit two years, and the District, one year. The first receive a per diem of five dollars, while engaged in holding Court—the second two hundred and fifty dollars per annum, and the last, one hundred dollars.

In addition to these officers, there is also a Sheriff for each district, who is elected, by the voters of his district, every two years, and who receives for his services, a salary of two hundred dollars per annum.

The right of trial by an impartial jury of his countrymen, and of being confronted face to face by his accusers and witnesses, and of legal advice is secured to every person amenable to, and charged with an infraction of the laws of the Cherokee Nation.

The laws of the Cherokees are not sanguinary, nor unnecessarily severe—murder and treason being the only crimes punishable with death. Thefts, arson and similar offences with stripes.

Debts are recoverable by law. The property of the wife cannot be sold without her consent, to satisfy debts contracted by her husband, and *vice versa*.

The Cherokees have no system of taxation. All expenses attending the administration of their public affairs, are defrayed out of annuities received from the United States.

The public funds of the Nation are placed in the hands of a National Treasurer, who gives bond and good security for their safe keeping and disbursement according to law. Before the National Treasurer can pay out any funds entrusted to his care, on any account whatever, an appropriation authorising him to do so, must be first made by the National Council, by special enactment, and a warrant be issued thereon by the Principal Chief.

All persons holding office under the Executive, Legislative and Judicial departments of the government of this Nation, are required, before entering upon the discharge of their duties, to take oath to support and defend its Constitution and laws. [Cherokee Advocate.

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## A NEW ELEMENT IN THE FIELD—THE BIBLE IN THE ELECTION.

The following editorial article appeared some three weeks since in the N. Y. Herald. Mr. Bennett we believe is himself a Catholic. We quote the article not on account of its political bearing, but for its just appreciation of the power and influence of the Bible.

By far the most interesting fact developed in the present contest, is the introduction of the Bible into the field of political conflict; and the extraordinary influence which that new and singular element exercises at this moment. Amongst all the 'signs of the times' which present themselves to the intelligent observer of passing events, there is none which is so calculated to excite profound and serious attention as this. The cry of 'the Bible!' the Bible!' does, indeed, fall strangely to the ear, as the watch-word of a political faction; and when we find that sacred volume elevated as the Shibboleth of party, in the middle of the nineteenth century, and in the chief cities of republican America, we may surely well pause to reflect on the causes which have produced this strange condition of things, and the consequences social, religious, and political, which are likely to follow.

When we see the Bible thus adopted as the symbol of a party—borne in procession marching to party tunes, through the streets—appealed to by vehement orators, amid the shouts and blasphemies of crowds in our public squares—loudly avowed by candidates for office as their guide and ruler—we are at once led to look back to a past century, when the fierce struggle took place between the Romish hierarchy, and the pioneers of that mighty religious and political revolution, the Reformation—by which the barriers, which for ages had imprisoned the mind of Christendom, were unlocked, and the spirit of inquiry set free. We cannot help reverting to that era when Martin Luther, with a portion of his translation of the Bible in his hand, met unabashed the whole hierarchy of Rome, and shook Germany to its uttermost extremities—when Calvin with the same Bible in his hand, commenced, amid the mountains and the lakes of Switzerland, the same vast movement, annihilating all the boasted power of the church and kindling a flame never to be extinguished—and when John Knox, in Scotland, with the same sacred book gave the dynasty of the Stuarts an irrecoverable blow, revolutionized the whole of that great empire, and prepared the way for the establishment of Cromwell's short-lived but extraordinary republic, which, however, impressed a new character upon the civil institutions of that land, and gave to America those heroic men, of iron nerve and indomitable will, who laid broad and firm, the foundations of our liberties. It was this volume—this Bible, which in the era to which we now allude, revolutionized the ancient world—delivered men from the thraldom of the church—gave to civil government a new character—and spread light and liberty amongst the people. It has been the same spirit which was then evoked—the same agency—the same Bible, that has made America what it is—that has converted the howling wilderness into the peaceful abode of civilization,—that has planted amid the solemn old woods of this western world, those great principles of civil and religious liberty, which have now attained a superiority and a strength that bid defiance to any foe.

Such then is the powerful element—the mighty instrumentality of Revolution and strength,—which has now been introduced into the field of political conflict. And why? The causes of its introduction are well known. Some of the conservators of the public schools of this city, in order to gratify a small section of the community, undertook to exclude the sacred volume from the seminaries provided by an intelligent and thoughtful popular government for the education of the youth of the land. This they did in obedience to the mandates of a portion of the Romish hierarchy, in their opposition to the Bible, who have exhibited in this, the nineteenth century, precisely the same spirit which kindled the fires of Smithfield and the Grass market, and whitened the hills of Piedmont with the bones of ten thousand martys. In a Protestant community, these men have attempted to dictate the manner in which our children are to be educated. The consequence has been one of the most extraordinary up-heavings

the simple watchword of 'the Bible'—a few earnest appeals in favor of that little volume—have done more to alter the complexion of political affairs, and exercise at this moment a mightier influence in the fortunes and fate of the Presidential candidates, than all the complicated and elaborate organization—all the well arranged schemes—all the desperate efforts of the two great and powerful factions of the country for years past! The tariff—Sub-Treasury—Texas—distribution—bank—locofocoism—whigism—Clayism—Polkism—every thing—all the rallying cries—all the clap-traps—all the themes of popular excitement—the whole machinery of party organization, and party effort, and party triumph, have been utterly swept away, at the utterance of this one short, single word, the 'Bible.'

Thus rapidly and with almost mysterious strength has this singular movement marched onward. At first it was ridiculed and despised. Men laughed at it. The folly and weakness of some of those at first borne with it, led people to despise it. But the little cloud no bigger than a man's hand, now fills the heavens. The faces of the old factions gather blackness. Alarm and terror have now taken the place of contempt and ridicule. What was laughed at is now feared and supplicated. 'The Bible!' 'The Bible!' drowns every other watch-word. All the old insignia of party have been cast aside for the Bible. The candidates cease to talk about 'the people,' and can say nothing but 'the Bible—the Bible.' Orators no longer shouting about the 'stars and stripes,' call out 'the Bible—the Bible!' Minstrels cease their songs about the 'American eagle,' and chaunt hymns in honor of 'the Bible—the Bible!'—Everything gives way to this new and omnipotent element—the element that revolutionized Christendom, made Rome an asthmatic cripple, and created free America. The Bible rules the destinies of the parties, through the masses arrayed under its banner; the good and the bad—the saint and the blasphemer; and one thing is now certain, that whoever is to be President, the Bible will decide it. And will not such a decision, accomplished through the power and influence of such a sacred instrument, leave some fragments of virtue and morality behind to kindle the political spirit anew?


# CHRISTIAN REGISTER.

BOSTON, NOVEMBER 16, 1844.


## THE TENDENCIES OF LIBERAL CHRISTIANITY.

The last number of the New Englander contains a long article on Theodore Parker and Liberal Christianity. It has the merit of being written with great ability and in a courteous and respectful spirit. In this regard it compares most favorably with the manner in which Unitarians and Liberal Christianity were formerly spoken of in Orthodox Journals. Yet portions of it strike us as disingenuous and unfair; and as a whole, it fails to accomplish what seems to have been its main object, viz., to make Liberal Christianity responsible for Mr. Parker's transcendentalism, and to show that the conclusion at which that Gentleman arrived in his 'Discourse of Religion' are, in consequence of his being 'a close and consistent thinker', the result 'by an obvious tendency of the principles and modes of thinking peculiar to Liberal Christians.' But how large a body of Unitarians and Liberal Christians is there in Germany? By what process of 'close and consistent thinking' did the rationalistic and anti-supernatural school of theology spring up in the heart of the Lutheran Church? We do not claim large inventive faculty, yet were we to put our ingenuity to the task, we suppose that we could show that German rationalism is the result, by 'an obvious tendency,' of principles and modes of thinking peculiar to Lutheran Orthodoxy—at least, we could do this as conclusively and fairly, as the New Englander makes out Mr. Parker's present theological position to be the result of his education and training in the school of New England Unitarianism.

It is a fair question to put to the New Englander, where did German rationalism spring from? There are no Unitarians in Germany. There is no body of Liberal Christians there, holding similar 'principles and modes of thinking,' or occupying the same intellectual or social position as the Unitarians of New England. But the opinions, theological and philosophical, put forth by Mr. Parker, have prevailed far more extensively there, have had far abler and stronger advocates, and have gathered more disciples than they have here. It seems absurd therefore to refer them to principles and modes of thinking peculiar to Liberal Christians. It may be that Unitarians have no creed, and do not like creeds. The New Englander would make this one great cause of Mr. Parker's arriving, through 'close and consistent thinking,' at such dangerous results. But the Lutheran Church has a creed. How comes it that so many theologians, educated in the bosom of that Church, and hemmed in by its creed, have arrived at precisely similar results? One would think from this fact, that a creed was not a preventive, nor the absence of it a cause in this case. One would think, that instead of an elaborate article, full of wire-drawn distinctions, remarkable for its ingenuity rather than its close and consistent logic, it would have been more manly as well as more honest, to admit, what the characteristics of the New England mind, the history of its theological opinions and Mr. Parker's own intellectual history and progress abundantly prove, that his views as a 'religious philosopher' are not the growth of a New England soil; they are not a native product,—they are not the result of any of the New England influences by which he was surrounded,—they are an imported article. Mr. Parker did not originate them; and we have such confidence in his honesty, that we do not believe he will claim any great originality for them. We have all due respect for Mr. Parker's powers, and we honor him for his attainments, but he has not, we conceive, an original mind, and we suspect the New Englander is the first public Journal, that has assigned him an eminent rank among 'close and consistent thinkers.' His Discourse of Religion is more remarkable for its rhetoric than for its logic. Mr. Parker has a very active and receptive mind—and here lies the whole secret of his present position. He has been a great reader. Few men of his age have gone, with such rapidity, through such masses of modern theological and philosophical literature. But he has not the patience, to say nothing of the absence of some other qualities, necessary to form a close and consistent thinker. He has not been willing to wait, to weigh, discriminate and digest what he has read—and make the opinions he adopts or puts forth the result of thorough, 'close, consistent' thinking. His mind is active and receptive, embracing easily and rapidly whatever is offered to it, and putting it forth again quickly, often very much in the state in which it was received. And these qualities we repeat, explain his present position.

At the commencement of his theological education he acquired a knowledge of the German language, and launched forth at once upon the great sea of German mysticism and metaphysics. He devoured with eagerness the works of every German writer, especially of the rationalistic and anti-supernatural school; his opinions as 'a religious philosopher' may be traced at once and directly to that school; and not to any of 'the principles and modes of thinking peculiar to Liberal Christians.' This was the quarter from which Mr. Parker gathered his religious views, and appropriated and made them his own by a somewhat quicker process than that 'of close and consitent thinkink.' 'The Discouse of Religion' bears honorable testimony to his vigor and activity of mind; but it also bears, on many of its pages, marks of unbecoming haste both in its preparation and conclusions, and does him little credit, as a patient 'close and consistent thinker.' As respects perfect accuracy of statement, as respects representations of the opinions and principles he opposes, entirely fair and discriminating, or satisfactorily clear, consistent and definite statements of his own opinions—in these respects, it is unscholarlike as it rich and beautiful in its style, elevated in its sentiments, and as, it seems to us, anti-Christian in its conclusions.

When we see Mr. Parker held up as 'a close and consistent thinker' by the first Orthodox Journal of the country, and this for the purpose of fastening his opinions upon Unitarians, as the result 'by an obvious tendency of principles and modes of thinking peculiar to them,' the occasion has seemed to demand of us this explicit statement of our notion of the origin of his opinions and the character of his mind. We have no disposition to detract from his just appreciation as a scholar and a literary man. We admit the vigor and activity of his mind, the beauty and force of his composition, the purity and elevation of many of his views and sentiment; but as he stands in a great measure by himself, as the great body of the Unitarian clergy and laity have not gone with him in the results to which he has attained, we cannot admit him to be 'a close and consistent thinker,' and thus join in a conclusion, which places Freeman, Worcester, Bancroft, Kirkland, Buckminster, Thacher, Greenwood, the Wares, Channing, Dewey—and a host of other Unitarians, living and dead, among the class of 'loose and inconsistent thinkers,' men who failed to carry out their principles and peculiar modes of thinking to the results, to which by 'an obvious tendency' they should have led them.

We admit that among our brethren, as among the theological scholars of every denomination probably, there are some, at least, who in the wide range of their reading, and in the course of their theological speculations, have for a season admitted to their minds the possibility of a measure of truth in the views of the anti-supernaturalist; and we esteem it an honor to a full formed and manly faith, that in reaching its maturity, it has confronted this possibility and triumphed over it. It is well known also, that some of our brethren, who had manifested a strong tendency or leaning to such views, so far at least as to make them favorite themes of reading and discussion, have, by full, patient, thorough investigation, by 'close and consistent thinking,' passed above and beyond their influence.

How far a publication and defence of such views, made at an early period in one's theological studies, before a measure of thought and investigation, proportioned to their solemn importance, as connected with all the holiest interest of men, has been given to them, will affect one's subsequent inquiries, restrain his freedom, and repress whatever misgivings or tendencies to change may spring up in his mind, we will not now undertake to determine. But if Horace thought nine years necessary to mature a poem before it should see the light, how much more should deliberate investigation and maturity of thought and preparation characterize a publication on the highest themes of religion. All that we would wish to express upon this subject is implied in the following pregnant paragraph from a note in the second volume of Mr. Norton's admirable work.

> "I will venture to add a word or two more, having somewhat of a personal bearing. It seems to me a weighty offence against society, to advance and maintain opinions on any important subject, especially any subject connected with religion, without carefully weighing them, and without feeling assured, as far as may be, that we shall find no reason to change our belief. I may be excused, therefore, for mentioning that the substance of what follows was originally committed to writing more than ten years ago (in the summer of 1831), and that I have not since found occasion to make any essential change in my conclusions."

Thus much in regard to the general issue made in the article before us; that Mr. Parker's opinions are the result, 'by an obvious tendency, of principles and modes of thinking peculiar to Liberal Christians.' We propose now briefly to examine some of the arguments, by which it is attempted to sustain this issue. We shall not be able to take them all up in this number.

His first reason is founded on

### UNITARIAN VIEWS ABOUT CREEDS.

'First of all,' he says, 'we notice the fundamental principle of liberal Christians, of opposition to creeds.' We have not room for a long extract, but, if we understand the writer in the New Englander in this part of his argument, he lays down in substance the following position, viz., that inasmuch as the Unitarian objects to all creeds of man's devising, therefore he cannot deny the title of Christian believer to any one, who rejects entirely the supernatural, or the miraculous in the Christian records. He endeavors, by a series of logical links, which would make a chain if there were only enough of them to reach across a great chasm, to deduce this conclusion from the objections which Unitarians have offered to creeds. These objections he classes under five heads, which we have not space to recapitulate. It is sufficient to say that we lay our chief stress of objection against creeds, not upon the single points which he thus classifies, but upon the whole cumulative force of them all when taken together. The five grounds of objection which he specifies might each need some qualification, but the force of the whole when taken together, so far as each is valid, he cannot possibly rebut. But it is needless for us to meet the writer at either point of his argument thus far, for, as we have already implied, he soon leaps across a great chasm in his logic, leaving these links of his chain behind him. He confounds in a most amazing manner two very different matters. Creeds, as we have always understood, mean summaries of belief professedly drawn from an interpretation of the Scriptures, by one man and offered to the acceptance of others. The authority of the record is taken for granted. The question to be decided, in making a creed, is its proper interpretation. The record must first be verified, traced to its authors, and when we have satisfied ourselves, by reconciling various readings, by rejecting interpolations, and by an application of the other securities for learning, with the utmost exactness, the true text of the record, that we have before us the writing which we admit to be authoritative, we then proceed to ask its meaning. It is in finding out this meaning, with the honest and faithful use of all our available helps, that we demand the right to exercise our full liberty, as also in professing the conclusions to which we arrive. The acceptance of the Christian records, as authoritative in stating Christian principles and the facts of Christian history, entitles any one to the name of a Christian believer, in the primary sense of the word belief. Each man, thus receiving the record, has full liberty to form his own creed. We object to having another's creed forced upon us. We object to having any summary of articles, doctrines, or formularies, which are professedly discovered from the record by any body of men, identified with the record itself, and the Christian faith itself, or substituted for the record, or the faith, and made obligatory for our own reception as the condition of Christian communion, or a just claim to the title of being a Christian believer. We offer this objection to all the creeds that ever have been made, and to all the creeds that ever shall be made. And thus we object to creeds themselves. We have no desire to avail ourselves of a plausible alternative, alluded to by the writer in the New Englander, by saying that we object only to all the creeds which have been constructed, on the ground of their erroneousness, or inconsistency with Scripture, but we deny positively, unrestrictedly and unconditionally, to every man, council, synod, and church, the right to condense, amplify, digest or sum up the documents of Scripture for us, and then to force their comments or explanation upon our acceptance. One creed is enough for us, viz. the Scripture. Long as it is, it is the simplest which we know of; and all other creeds, which we have seen, need comments and explanations as much as the Bible itself.

Now, if the writer in the New Englander sees no difference between the rejection of creeds, and the treatment which the Scriptures receive from the hands of an anti-supernaturalist, it is not in our power to make him sensible of that difference. The Unitarian disputes with the Trinitarian, about the interpretation of a record, whose authority both admit. The difference between them, is as to the possibility and propriety of one of them deducing a summary of articles and doctrines which the other must believe, to enable them to commune together. The anti-supernaturalist denies the authority of the record, and the fact of revelation; and, instead of determining what he shall receive by any standard of interpretation or criticism, recognized in verifying or expounding a document, he makes the measure of his own fancy, or his readiness to admit, or his disposition to reject, what the document affirms, the criterion for his opinion concerning it. The Unitarian and the Trinitarian both alike take the New Testament, with equal regard for its authority, and they interleave its pages with different expositions of the same text. But the anti-supernaturalist takes that same New Testament, and proceeds to cut out from every page all its miraculous details, leaving in the margin the significant reasons for his mutilation, which are like the following: 'a mistake made by Jesus;' 'a falsehood told by the Evangelist, &c.'

The distinction, to which we have alluded above, seems to us sufficiently broad and obvious; and we think we see a little disingenuousness, a little disposition to wink it out of sight on the part of the writer in the New Englander. He twice quotes from a published sermon of one of the Editors of this paper, but in both instances he omits the closing sentences of the paragraph from which he quotes, and apparently for this reason, because these sentences do not help him to make out his case; because they present a little more strongly and clearly the distinction, which he seems determined not to see. The passages omitted, and which would have been quoted by one, who had no object in view but to give a perfectly fair account of the position assumed by the author of the sermon, and to bring out in strong light and contrast the principle he was illustrating, are the following:

'Christianity is either a direct divine revelation, or it is not. It is historically true, or historically false. If it be a divine revelation, historically true, it must be admitted to demand a more respectful acknowledgment, than simply that its system of ethics is pure and its author an extraordinary religious genius; and if a man deem it historically false, and no more directly a revelation than the teachings of all eminently gifted minds are a revelation, there seems to me neither reason nor propriety in his claiming to be, or wishing to be called a Christian believer.

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It is *not*, liberty to disparage the record, to deny its most momentous facts and set them aside as fables, and yet claim to believe in a religion, of which we can have and can procure no satisfactory knowledge, save from that record. It is *not*, liberty to call Jesus Lord, and yet maintain that he had no special inspiration, that he spake with no more authority than that which the bare annunciation of truth gives to every one that utters it, that he did not works which no man could do, save God were with him in the world,—and thus make, either him an impostor, or the Evangelists and Apostles false witnesses and participators in a pious fraud.

After these quotations, the writer says with something of a sneer, 'so at last Liberal Christianity has a creed; rather short indeed, but very good so far as it goes.' Now as to its length, we suppose it to be about as long, and about as sound, as Luther's creed, when he cried out before the Diet at Worms, 'convince me out of the Scriptures that I am wrong, and I will renounce anything. They yield to no authority but the word of God,—and as to its being a recent creed, an 'at last' affair, it is the one they have always maintained, and the platform upon which all consistent Protestants must stand. Unless this principle be true, Protestantism itself is a sin. Our limits require us to stop here; we shall resume this point in our next paper.

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*** Our Friends, who do not keep a file of the Christian Register, will confer on us an obligation by forwarding to us the paper of Nov. 9, 1844, (No. 45.)

*** It gives us pleasure to learn that the net proceeds of the Ladies' Fair held in this State on the 23d and 24th October, for the benefit of Missions, amounts to about Four Hundred Dollars.

## RELIGIOUS SENSIBILITY, ITS PERVERSION AND ABUSE, AS ILLUSTRATED BY MILLERISM.

It is often said that there is enough of every thing in this world to meet all necessities, if it were only properly distributed and properly used. This positive statement is doubtless true of all the means necessary for sustaining life: there is enough of food, enough of fuel, enough of the materials for clothing and dwellings.—But whether this assertion will hold good of all intellectual, moral and spiritual means for supplying the intellectual, moral and spiritual necessities, may not be decided without considerable reflection. Yet, after a degree of reflection on the subject, we are tempted to believe that there is enough, even of these intellectual, moral, and spiritual materials now in existence, to meet all the necessities of men, if they were properly distributed and properly used. There is enough of practical wisdom to direct the lives of all, if it could only be sent forth from its repositories, and disencumbered of the technicalties of learning, and circulated freely abroad. There is enough of affection, or good feeling, to answer all high ends, if it were divested of selfishness, and expanded beyond the limits of a household, or a little circle, so that it might irradiate the world.

The question might be raised about special affections, convictions or sentiments,—whether there is enough of this or that feeling or belief to meet all good uses. It is a fit subject for reflection, as each particular that enters into the question presents itself to the mind of a thoughtful person. The reflection would prompt to improvement and duty. But yet, of one such affection or conviction, and that the highest of all, we believe there is enough in the world, and among men, to meet all necessary ends, if it were only properly distributed and properly used. We refer to religious sensibility, and say, there is enough of religious sensibility in the world to answer the ends of necessity and good use; there is enough of readiness to be religiously impressed; there is enough of the feeling that something is lacking to the heart; there is enough of susceptibility to religious convictions; there is enough of willingness and desire to believe something as religion; there is enough of all of these, which may be classed together as religious sensibility, to answer all the demands of the religious nature. We are frequently told that in matters of wealth and means of living, the wants of some arise from the excesses and superfluities of others: some have less than they need, because others have more than they need. We may say the same of religious sensibility. The excess of belief in some, their credulity, their fanaticism, their readiness to be imposed upon, their evident folly, is one cause among others, of the unimpressibility, the scepticism, the coldness, and the unyielding prejudice of another class of persons Their determination not to be misled by religious sensibility, makes it difficult to lead them, however wisely, by it.

But let this broad subject be decided as it may, there can be no question but that there is in Christendom, and in our very midst especially, a great deal of mistaken and misdirected religious sensibility. There is a susceptibility to religious impression, a waiting for it, a reception of it, and then an exhibition of it, sometimes not to excess, but more frequently in an injurious way, and with a bad result. Religious sensibility means the susceptibility to religious impression and conviction, a readiness to be wrought upon, made to believe and to act with reference to super-earthly truths. Now, how much is there of this which is perverted, worse than wasted, enlisted in the service of fanaticism or superstition; making its subjects unfit for earth, without fitting them for heaven; implanting goading fears in the breast, without inspiring love in the heart; training up sour, morose and contracted characters, infusing bitterness into the relations between man and man. Religious sensibility makes a great many persons wretched whom it ought to make happy; it makes a great many persons silly whom it ought to make wise. It fills the minds of some with poor delusions, and their hearts with diseased sentiments, tormenting them with mean views of God and his great government, instead of inspiring them with sublime and exalted conceptions of Him; concentrating their thoughts upon some miserable, selfish fears about their own salvation, as if that were the one great object of the universe and the Gospel, instead of quickening in them some high and generous impulses of love. What a signal and most melancholy illustration of the perversion of religious sensibility has been afforded us during the last month in the prevalence of that pitiful delusion, which was then, it is to be hoped, put to a shame from which, in our generation at least, it will not rise. Thousands and thousands had been led to believe that the fate of this world was then to be sealed in fire. Hundreds of those thousands did believe it, devoutly; while the large multitude who had given to the folly a patient ear, spent upon it their religious sensibility, all they had, and were withheld from the extreme of credulity, rather by fear of ridicule than by force of good sense. The only redeeming good, attending that delusion, is the valuable evidence which it adds to the mass of evidence already existing, that man is a religious creature, capable of being moved to the very depths of his soul, into the very recesses of his inward being, by sentiments of a super-earthly nature. This is a truth which astounds infidelity; it is a truth to which superstition owes all its terrific power, and it is a truth on which all benign and holy lessons, all lessons which may be taught by wisdom and practised in love, repose with an everlasting confidence. Confirmation of that truth we do find in the late revival of a delusion, which has been repeated, at least, a hundred times within our era. It is all that redeems the evils of such a delusion. Those evils, attendant and resulting, we should not care to portray, or sum up. The greatest of them would still elude us, did we attempt it.—We could not follow it into the retired places, where there are no newspapers, and whence come no daily reports of what daily transpires. We could not follow it into the scanty dwellings of poor and weak-minded persons, where the loss of a day's labor extends the pinching hand of want through a whole year. We could not learn, if we would, how many children have been deserted for a week, or forever, how many suicides, or how many maniacs are to be reckoned in the dreadful account, nor how many dollars have been hoarded by the preachers of the delusion, or snatched by the unbelieving from the believing. Nor could we sum up in any calculation the disastrous effects which the delusion has produced upon the religious faith of thousands.

That delusion, in the recent revival of it, and in the hundred other previous instances, in which the same dread superstition has sacrificed whole communities, comes before us now as a signal illustration of the truth that there is in this world a vast amount of mistaken and misdirected religious sensibility. The susceptibility to religious impression, which belongs to the human heart, is, to a great degree, addressed by falsehood, and turned to an evil use. The sensibility to hope and fear, the willingness to believe and act from a professedly religious motive, is sadly perverted. Doctrines which are false, which lead to disastrous consequences, are readily embraced. Ignorant and presumptuous teachers will always find listeners; the abuse of the Scriptures is, by many, confounded with their use, and practical lessons, which would prompt to the most faithful uses of life, are utterly stale and tedious to those who prefer some miserable nonsense of quackery or marvel.—How saddening is all this; that the heart which God has made sensitive to holy truth and feeling, should neglect the best, and choose the worst.

Concerning religious sensibility, two conditions are all important: first, that that religious sensibility, which is true, be distinguished from that which is false: second, that it be exercised in a right, not in a wrong direction.

What appears to be religious sensibility in some persons is very frequently something very different. Mere nervousness, as the word is commonly used, is a more exact definition of what some mistake for the religious sentiment. Their fears, their timidity, their longing for something to rely upon, their unemployed religious, or domestic affections will often lead persons to seize upon certain religious doctrines without the least consideration. They have got something to believe; and that is enough for them, no matter how irrational, or how unsatisfactory it is. it is still a doctrine, or a creed, and they will expend upon it their religious affections. It is pleasant, they say, to believe something, and if they choose a preacher at all, it is as they choose a tailor, for the sake of having one who will fit them as they are.

Then there are others, whose religious sensibility shows itself in the love of wonders and marvels. They wish for something startling. All common serious matters are without interest to them. A bible, which is venerable with the hoary antiquity of ages, and which has proved the inexhaustible fountain of holy wisdom, is nothing to them. But let some strolling deceiver offer them a book, which, he says, he translated from some gold plates found by inspiration in a hole of the earth, they are all ears to listen, and are ready, at any sacrifice, to obey.—Their love of the marvellous is satisfied, and they suppose they are exercising their religious sensibility. They are startled and amazed, and they mistake that for reverence: they are willing to set common sense at naught, and they suppose they are living by faith.

There are large numbers of persons, far more than we are aware of, constantly occupied in studying the obscure parts of the Scripture, investigating strange doctrines, verifying outlandish or extravagant notions—inquiring whether Dunkers and Mormons and Shakers have any foundation for their belief, and examining obscure prophecies. Such persons have no interest in the ordinary pulpit discourses upon high, though common themes—upon moral subjects, or the great interests of real life. They would like to have the preacher stand before them, and turn the Bible leaves from end to end, while, with a Bible in their own hands, they followed him, comparing texts, and interpreting symbols, with a special delight for hard names. When any fanatical preacher comes forward to startle a community with a doctrine, which shall turn away the ears of the multitude from the plain accustomed routine of sound doctrine—you may be sure that he will forget entirely such familiar, yet all essential, matters as the Ten Commandments, and the Sermon on the Mount, and set himself to work upon the horns of the great beast in Daniel's Prophecy, or the seals of the angel in the Revelation of St. John. There is indeed an image mentioned in the Prophecy of Daniel, which the hearers of such a preacher might well interpret for their own benefit, and against him. It was an image whose feet were of clay—well expressing the muddy and obscure foundation of ignorance which such deceivers have for their doctrine. Then came the legs of iron, illustrative of the stubborn obstinacy with which they maintain wild fancies—next were the body and thighs of brass, expressive of the effrontery and assurance to which such deceivers will grow—and finally the breast and arms of the image and its head, which were of silver and gold, are very significant types of the pecuniary demands which these false prophets make of those whom they have deceived.

This religious sensibility, which lies in the nerves, or in the appetite for wonder and marvel, is of a false kind. It does not engage the true spiritual convictions of men. Under its impulse men are ready for any folly or wickedness. They will desert their homes and employments, and will even arm themselves for an assault against the peace of the community. They exhibit that kind of fear, which we may feel in our sleep, when distressed by a dreadful dream, not that serious and holy awe, which true reverence for God and for his government will inspire. All that is really solemn in life passes with them for very little, while their imaginations are inventing some absurd fancies which unfit them for trust in God, or duty towards man. Thus we are taught that there is a vast deal of religious sensibility, which is false in its character, and is misdirected. There is abundant susceptibility to religious impression—but it takes, even greedily, erroneous views of God and his government, of man and his great responsibilities. And as falsehood excludes truth, so do such errors shut out from their victims all worthy and comforting and ennobling convictions of religion.

Let us then distinguish true religious sensibility from that which is false. True religious sensibility can be satisfied only with truth, and that of the highest character. It will even make it one condition for receiving any doctrine as true, that it shall go down to the heart and conscience, and commend itself there as something which is probable, which is real, and of a quickening and holy energy. True religious sensibility has an instinct to sit in judgment upon the truth of all that is proposed to it. And when it finds the truth, it cherishes it reverently, and esteems it a solemn thing. Now mark the contrast between true and false religious sensibility on a single point. The believers in the delusion, to which we have just referred, had allowed their religious sensibilities to be moved by the prediction that, on a certain day just past, this globe was to be destroyed by fire. Now that event would be no more to each individual than his own death. It would work no greater change for any one than might a fever, or an accident in the streets which should suddenly terminate his existence. Indeed there are many persons to whom the destruction of this globe would be a less serious thing than their own sudden death. For they are involved with the interests of others, with anxiety for those, whom they would leave behind them, were they to be suddenly called away, and the world to outlast them. But if this globe was destroyed with them, they would be relieved of those anxieties. Such a doom for this earth is then nothing more to any individual than his own death. But the hour when this globe shall be dissolved is all uncertain, and there is not the slightest reason for supposing that it will come for a million of years. But our death is certain, and it may come to-night. On this point then false religious sensibility is that, which entertains any fear about the duration of the globe, which gives one moment of troubled thought to it, or admits it into any calculation, or motive of conduct. All the feeling spent on that theme is wasted; it may make the frame to shake with timidity, it may perhaps arouse the conscience, but such an arousing will be followed very soon by torpor. True religious sensibility, on the contrary, is that which attaches itself to the known uncertainty, and the brief measure of our own lives. It is a deep and solemn feeling born of the thought that on any day we may be carried dead into the homes from which we came out alive. The reflections, which a sensibility to that truth will awaken, are always good—it will never unfit us for any worthy labor—nor haunt us with fears. We believe there is not on record a single case, in which a person was ever driven to suicide or insanity, by realizing that his own life was uncertain, while hundreds have been known to have become desperate, idiotic, or insane, and many have committed suicide, from a startling horror that they were to witness the conflagration of this globe. Now the contrast, thus exhibited between true and false religious sensibility, is very striking indeed. In one case the most uncertain of all future events—uncertain we mean as regards its date—is boldly predicted by folly or fraud, and multitudes are sacrified by a blind fear, which tends to nothing holy or good; because it may involve ruin for some, insanity for others, and make shipwreck of the faith of all. Here is a wasting of religious sensibility; the susceptibility to religious impression is turned to a miserable use. But, on the other side, the certainty of our own death,—it may be instantaneously—prompts to salutary reflections; it bids us be mindful how we are employed each moment, and to live as if each day might be the last. This is true religious sensibility. The susceptibility to religious impression is well improved by entertaining such a sentiment, and religious feeling, founded upon a solemn truth, is the basis for good resolutions and a faithful life. It is altogether probable that but few of those who have lately been alarmed at the fear that the end of the world is at hand, are influenced in any measure by the appalling certainty of the fact that in a very short time, their race will be forever closed.

There were multitudes, who stood gazing with trembling dread upon the sun, when it shined as they supposed for the last day, and they thought they saw the glorious orb now to pale his light and to glow with a strange fire, and they seemed to feel the approaches of the impending desolation as if hastening the crack of doom. All the religious sensibility which was spent in such gazing was wasted—it did not minister to faith or holiness. True religious sensibility, connected with gazing up into the heavens, would inspire no fear, but would awaken a holy gratitude, would confirm a filial trust, and significantly teach the faithful use of the hours of light. With what feelings ought one, who was enthralled by the late delusion, to have looked up to the heavens on that beautiful morning which proved his fears groundless, and begun for him a new era of time. How must he have regarded the bright clear sun-light, breaking so calmly and lovingly upon the world, walking forth in majestic radiance with such benignity and peace, and bidding him labor and pray, so long as the glad light shone upon his living eyes.

We have written upon a theme which abounds in practical suggestions. It may be that the amount of religious sensibility in the world needs to be increased. It is certain however that what there is of it is more than enough materially to alter the aspect of life, if it were only properly distributed and properly used. We have many religious persons in our midst, but very few of them fill out our ideal of a religious character. And how large a proportion of all their deficiences may be ascribed to a wrong direction of their religious sensibilities!

All the religious sensibility, of which any one is capable, may be profitably spent upon the serious realities of life, and the most simple truths of our common faith. Extravagance, excess of feeling, and strange doctrines, are all suspicious, are all harmful. There is enough in the admitted mysteries and liabilities of our common daily existence to engage all our serious thoughts. There is enough of solemnity in every day's experience, enough of dreadful reality in our exposure to sin and trial, to occupy well all the sensibility to religious impression which belongs to the most susceptible heart. And leaving dark prophecies and mysterious symbols where we find them, there is enough in the simple truths of religion to demand the ear of every one that will hear, and to employ the eloquence and zeal of all who are satisfied with preaching the truth.

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## NEW PUBLICATIONS.

Practical Discourses by George Wadsworth Wells, late Pastor of the Congregational (Unitarian) Church in Groton, with a Memoir. Boston: William Crosby: 1844.

We welcome this little volume as of a class of books, at all times useful, and in these days of inquiry much needed and sought for in our religious community. Though not to be ranked with the larger and more varied selections that have been drawn from the manuscripts of Buckminster, Thacher, Parker, or Neweome Cappe, it will not fail to interest the serious reader, and, though with the allowances always to be made for a posthumous publication may be commended especially to the attention of the young.

Those who knew the lamented author of these sermons will recognize in them precisely the qualities, which characterized his mind—simplicity, seriousness and deep religious convictions;—while in the interesting Memoir prefixed to them by one of the Pastors of the Church, of which Mr. Wells was a child and member, they will find these, with other distinguishing traits, drawn with a skilful hand and the tenderness of friendship.

We cannot better exhibit these traits than in the following extract from the Memoir itself.

'We feel our inability to speak worthily of the character of our departed friend. Though we long knew and loved him, the wide separation of our spheres of labor gave us far fewer opportunities than we should have coveted, for that close daily observation which is requisite that we may speak with confidence of persons dispositions. But his qualities were so simple and evident, his heart was so transparent, that some brief delineation we may not fear to give. His most conspicuous trait, which struck the casual observer, and seemed to be the very habit it and posture of his mind, was humility. And by this we mean, not so much a feeling of self-distrust,—for he respected and relied upon the powers God had given him,—as an absence of all pretension and self-exaltation. We have never known one, whose freedom from every sort of assumption or undue forwardness, was more entire. He set up no claim. He thrust in no interference. He invaded no man's place or right. He envied no man's distinction. He craved no man's praise. He was quiet and possessed in himself, and made neither show nor noise in the discharge of his duty. We have thought he withdrew himself too much from the notice and acquaintance of others. We feel sure that nothing but this voluntary retirement prevented a much wider intercourse and fame such as he secured wherever he could not keep his worth from being known. His self-renouncing modesty so abstained from the least presuming, as with some to inspire a feeling of awe and distance, like what might have come from another man's pride. He had even a diffidence of granting his services to the society of which he was a child, which we could but once overcome, though we believe no one was heard among us more acceptably.

Truly he had studied the character of him who was 'meek and lowly in heart,' and gained the fundamental qualification of a Christian minister, by being a Christian. Yet he was by no means of a weak and yielding temper. He was not the man to surprise into unworthy concessions. No man ever planted himself more firmly on the ground of his convictions and principles, and pursued more without wavering the course they prescribed. Thus he reduced to a beautiful harmony qualities both good and useful, which might seem at first sight incompatible. And of all the unions of opposite virtues, none, to our minds, is more interesting and striking than this, of a meekness that is gentle up to the very point of principle and duty and the law of God, and there turns to adamant. The flowers may be plucked, but not the rock. Indeed, we are not sure but his firmness, too, sometimes tended to excess. But we are sure, that in its main proportions it had the excellent and substantial foundation of righteousness, and that, if he stood fast, he stood fast in the Lord.

But the remarkable composition of his character we have not yet fully set forth. His self-sacrifice was as prominent as his self-reliance; his feeling as warm and flowing, as his resolve was enduring. While his object was ever in his gaze, and his purpose sometimes seemed almost stern, his fervor amounted well-nigh to enthusiasm. Set for the defence of the gospel, he turned not from his post. His pledge to the great Captain of his salvation be adhered to, and, as a good soldier, redeemed. But at the same time he *denied himself*. We do not know whether, should we inquire of some intimate companion concerning his faults, self-denial and self-sacrifice would not be the words spoken sooner than any others that we have used. Disinterestedness entered largely into his spiritual elements and his daily walk. No stranger was he to that living, ever burning, immeasurable principle,—the essence of God, the actuating motive of Jesus, and the crown of religion,—the principle of love.

And all these moral qualities were sustained and made effective in a profession, the demands upon which seem to be daily increasing, by strong and sound powers of mind. He was naturally thoughtful. We have heard from those who had opportunities to know the truth, that his bent was more to inward reflection than to outward observation, though his aims and his method were altogether practical. And we should suppose he inclined rather to the severer processes of reasoning than to flights of imagination; while over all his intellectual faculties the moral and spiritual predominated. Doubtless he, like others, had faults; but we have never observed nor been informed of any appearances of such, not resolvable into some excess of the main principles entering into the composition of the virtues.

We have spoken strongly of Mr. Wells's character, but we would not knowingly use exaggerations of panegyric. The single-eyed and truthful spirit of him we are attempting to portray would rebuke us if we did. But we cannot tell over whom of our friends we could utter ourselves with more complete, unmingled respect. And we speak to many who know that this man's *soul* was in his profession and his work; alas! in them too absorbingly for the endurance of his bodily frame. He persisted, perhaps to a fault, in laboring, when the state of his health, and the advice of his friends, and the counsel of his physicians, forbade. It was always so. Wherever his lot was cast, persevering toil was the attitude with which he stood in it. He would fain die with his armor upon him. And he did. Well do we remember, on the eve of his leaving his former place of settlement,—as with his sainted mother, dear to us also, we conversed together,—what an almost invincible reluctance he expressed to giving up his charge, though, if he remained in it, fatal disease stared him in the face. To the last, we think he was hardly persuaded, though he left. He would have staid there and died in the sweep of those harsh ocean-winds, yet in the embrace of those who loved him as well as people can their shepherd. And when Providence at length sent him to a new post, he employed the recovered remnants of health and strength with the same severe industry and hardy exposure. He hath fallen in the furrow, but not till he had planted in it the good seed, to spring up, we trust, bearing fruit thirty, sixty, an hundred fold, to the glory of God and the memory of his servant.'

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James Munroe & Co. have published a second edition of the Lectures on Christian Doctrine by Rev. A. P. Peabody. We have repeatedly brought this excellent work before the notice of our readers, and we use the opportunity afforded by the publication of a new edition, again to commend it to all who would possess a work of exact scholarship and of Scriptural consistency, on the subjects upon which it treats. The present edition contains an Introductory Lecture on the Scriptures, in which certain general views are presented, which lie at the basis of all fair criticism and sound exposition.

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## MASSACHUSETTS HUMANE SOCIETY.

We are gratified to learn, that at a late meeting of the Trustees of the Humane Society, a Gold Medal with the addition of Ten Dollars was awarded to Capt. Moses B. Tower of Hull, and a like sum of Ten Dollars to each of his associates and fellow-townsmen, being seven in number, for their humane and praiseworthy efforts in saving the lives of the captain and crew of the Brig Tremont, when in imminent peril on the morning of the seventh of October last.

For the Register.

## CLOSING OF SUNDAY SCHOOLS.

FRAMINGHAM, CHELSEA, PETERBOROUGH.

The strong and steady interest, which is taken in our Sunday Schools at the present time, is a circumstance indicative not only of present good but of better things to come. As we sow so shall we reap. From almost every quarter our information is highly satisfactory. So far as they have been visited by our agents, or any knowledge has been obtained of them, they were never in a better condition, or better conducted than now; and never accomplishing more for the religious education of the young. The supplies of teachers, as we have reason to believe, is more full, and those who teach, are more competent, than at any previous period. There is more inquiry as to the best manuals, and for better methods of instruction, and there is more efficient aid, and greater interest manifested, on the part of parents and the friends of the Institution. The manner in which the schools are now brought to a close for the season in many places is a proof of this latter fact. They are not satisfied now with a mere formal dismission; but, in order to impress upon the minds and hearts of all the value which they would entertain and feel for the Sunday School, they set apart a special season for its close, and which is occupied by exercises appropriate to such an occasion. For instance, on Sunday last we were at Framingham. The usual services occupied the formerpart of the day, which were conducted in a most acceptable and impressive manner, by Rev. S. G. Bulfinch, who is the acting Pastor of the Society, in the absence of Rev. Mr. Barry. In the afternoon, these services were dispensed with, and those for the close of the Sunday School substituted in their place. The pupils were assembled in the body of the Church with the usual congregation, and after appropriate devotional exercises, a most excellent and interesting report on the doings and condition of the School was read by the Superintendent, Mr. N. P. Hunt. An address was then made by Rev. Mr. Bulfinch, which was followed by another from the agent of the Sunday School Society. This School numbers about one hundred, and has been, during the season, in most successful operation.

On the previous Sabbath a course somewhat similar was adopted at Chelsea, where the Rev. Mr. Rice has been recently ordained. The afternoon service was set apart for the purpose, and in connexion with the usual devotional exercises conducted by the Pastor, an address was delivered by the Agent to the parents of the Society, on the moral nature and wants of the child, and the best modes of providing for them; followed by extemporaneous remarks to the children and teachers. And we have before us a letter from the Pastor of the Society in Peterborough, (Rev. Mr. Cutler) who says, 'Our Sunday School closed for the season on Sunday last. In the afternoon the children with their teachers were assembled in the body of the Church. I read to them portions of the Report which was read at Dublin. The Superintendent then read a report of the condition and progress of the School the past season, and brief remarks were offered by several gentlemen.—Some of the classes will continue through the winter. As an encouragement to their attendance, a good lady of your city, (Miss P——,) who was present, placed $5,00 in my hands to be expended in books to be presented to those who should be constant in their attendance.'

The fact stated in the last extract, 'Some of the classes will continue through the winter,' is an important one, and deserves attention. It deserves, as it was there, to be encouraged, and imitated. Those of the young, who are able to attend Church during the cold and stormy months, especially those in Bible Classes, would find this a most useful and pleasant mode of passing the intermission, by continuing together, or by forming classes for mutual instruction, or by reading together some valuable religious book or books, for each others religious edification.

We would further suggest, that this season may be seized upon and used by teachers, when disconnected from their classes, for their own mutual improvement in preparation for their sacred labors on the commencement of another season. P.

## INSTALLATION AT ALBANY.

Our engagements did not permit us to reach Albany in season to attend the Installation of the Rev Mr. Harrington, which took place on the evening before the Convention, held there on the 16th of last month. We had relied on a friend, who said he should be present, to prepare for our paper an account of the service; but that friend failed to attend, so that the only notice of the Installation that has appeared in our paper, was a brief allusion to it in our report of the Convention. That it may be on record in our columns we publish the following Order of Exercises at the Dedication of the First Unitarian Church, Albany, and the Installation of Rev. Henry F. Harrington, on Tuesday evening, Oct. 15th, 1844.

Introductory Prayer, by Rev. Cazneau Palfrey, of Barnstable, Mass.; Selections from the Scriptures, by Rev. Joseph Harrington, Jun., of Boston; Dedicatory Prayer, by Rev. Wm. H. Furness, of Philadelphia; Hymn, Occasional, by Rev. John Pierpont, of Boston.

The highest heavens cannot contain
The ONE that spread them out,
Nor limit the exulting strain
Of stars, for joy that shout.

O, how unworthy, then, of Him,
Must be these lowly walls!—
Yet, though no voice of Seraphim
Within them on Him calls,—

His ear shall ever, when we bring
Our offering here, be bowed,
As when the stars of morning sing,
And shout for joy aloud.

For He, whose grace the worshipper
Would, to his soul, secure,
'Before all temples, doth prefer,
The upright heart and pure.'

Father! within this church, to thee
Let saints their voices raise:—
In Christ, its walls salvation be,
In him, its gates be praise!

Sermon, by Rev. H. W. Bellows, of New York, from 1 Cor. viii. 6. 'But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him.' Installing Prayer, by Rev. E. B. Hall, of Providence; Hymn, Occasional, by Rev. John Pierpont.

Along no flowery paths of ease,
Thy servants, Lord, to thee are led,
Nor, on the fruits, that drop from trees
Around them bending, are they fed.

'The pride of life,' the joys of sense,
Impede them in their upward course:—
Thy kingdom suffereth violence,
And all, who take it, take it by force.

And stern, and strenuous is their strife;
One struggle is the race they run;
Trials and toils made up the life,
Yea, and the glory of thy Son.

And toil and trial have beset
Thy servant's path, whom we, this even,
With joyous hearts and hopes, have met
To place within this 'gate of heaven.'

Nor doth the ground where now he stands
Invite him to supine repose,
For all around are hostile bands,
Who count him as among *thy* foes.

In thy 'whole armor' clad, may he
Thy grace and truth to all make known;
And, Father, let him never be
Left, in his agony, alone.

Be THOU with him! and, through thy strength
Shall every foe before him bow,
And the Judge say to him at length,
'Well done! my servant, rest thee now.'

Charge, by Rev. Dr. Dewey, of New York; Right Hand of Fellowship, by Rev. Chandler Robbins, of Boston; Concluding Prayer, by Rev. Mr. Hill, of Worcester; Benediction, by the Pastor.

## DOMESTIC MISSIONS.

The undersigned, Treasurer of the Fund for Domestic Missions and other purposes, acknowledges the following contributions.

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| From Mr. Timothy Eaton, Boston, | $ 10 00 |
| Rev. Mr. Cruft's Society, Lexington, | 36 50 |
| Rev. Mr. Folsom's Society, Haverhill, | 23 36 |
| Rev. Mr. Allen's Society, Roxbury, | 64 00 |
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| Rev Mr. Whitney's Society, Brighton, | 23 00 |
| Rev. Mr. Angier's Society, Milton, | 15 00 |
| Rev. Mr. Pike's Society, Dorchester, | 19 50 |
| Rev. Mr. Stebbins's Society, Leominster, | 33 00 |
| Rev. Mr. Frothingham's Society, Belfast, Me. | 24 20 |
| Ladies' Christian Benevolent Society, in the Society of the Rev. Mr. Lincoln, Fitchburg, | 125 00 |
| Ladies' Benevolent Society, in the Society of the Rev. Mr. Allen, Northboro', | 175 00 |
| Rev. Mr. Lambert's Society, East Cambridge, | 91 38 |
| Rev. Mr. Willis's Society, Walpole, NH | 30 00 |
| Hon. James Fowler, Westfield, | 20 00 |
| Rev. Mr. Bradford's Society, Hubbardston, | 11 00 |
| By the Hon. L. Saltonstall, collected by the ladies of the Unitarian Societies in Salem, | 3179 52 |
| | $ 4076 71 |

STEPHEN FAIRBANKS, Treasurer, corner of Milk and Kilby Sts.

## WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

The Treasurer acknowledges the receipt of Donations:

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| From Cong. Society, Rutland, by Mr. Daniel King, Treasurer, | $ 18 76 |
| From Dr. S. B. Woodward, Worcester, Subscription as Member, | 3 00 |
| From Cong. Church, Northboro', by Rev. Mr. Allen, | 17 50 |
| From Stephen Salisbury, Worcester, | 100 00 |
| From Union Society, Worcester, to make Rev. Mr. Smalley Life Director of American Bible Society, | 90 25 |
| From Worcester North Bible Society, by Col. B. Hawkes Treasurer, collected in Rev. Mr. Bidwell's Society, Hubbardston, | 18 05 |
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| " " Spencer, | 23 10 |
| " " Palmer, | 12 00 |
| From Union Society, Worcester, by Rev. Mr. Smalley, | 3 00 |
| | $ 358,91 |

Worcester, Nov. 14, 1844.

*** At the late semi-annual meeting of the 'Society for Propagating the Gospel among the Indians and others in North America,' we learn that Hon. Stephen C. Phillips of Salem, and Rev. George E. Ellis of Charlestown were unanimously elected members of the Society.

For the Register.

## OBITUARY.

JOHN CHARLES NOURSE, ESQ.

Died, in Hallowell, Me., JOHN CHARLES NOURSE, Esq., late of Waltham, Mass., aged 22 years.

It is with mingled emotions of grief and joy that we record the death of this young man.—We grieve for ourselves that one should be taken from us who gave so much promise in life; we rejoice for him, when we remember how bright was his hope in death.

Mr. Nourse was a graduate of Harvard of the class of 1840, having entered the class in the Senior year; after pursuing the study of law for some time in a private office, he completed his preparatory studies at the Law School of the University at Cambridge, and was admitted to the bar in the summer of 1843, and opened an office at Waltham immediately after. His reputation, as a young man of sound mind, well stored with professional knowledge, of discriminating judgment and trustworthy fidelity, was already beginning to manifest itself in the business which was entrusted to his care, and his prospects as a lawyer were all that his most sanguine friends could have desired. But his professional pursuits did not engross all his thoughts, nor did the flattering path of worldly ambition lead him astray from the higher purposes of life.

As the world opened before him, he was led to take sober views of the objects which life presents, and came to the conclusion that he could not answer the great end of his being except by the devout consecration of all his powers to the service of God. His deep sense of the value of religion, of his own need of its guidance and restraints, was distinctly and strongly expressed to a religious friend; and his determination to forsake every sin and with the divine aid and blessing to lead the life of an humble follower of Christ, was also made known.

Previous however to his making a public profession of his faith in Christ by union with the Church, he felt it to be his duty carefully and faithfully to investigate the great doctrines of Christianity for himself, and to make up his own judgment upon the points of difference between Christians of different sects. He brought to this work an acute and well disciplined mind, a heart deeply impressed with a sense of its spiritual wants, and an integrity of soul that would have despised any evasion of what bore the impress of truth, let it lead him wherever it might. The result of his examination was a deep and thorough conviction of the truth of Unitarian views of the gospel—of their harmony and consistency, of their perfect adaptedness to all the necessities of the human soul. Upon this ground he plant his religious faith—nor was the time far distant when his faith, thus carefully and deliberately formed, was destined to be put to the severest test.

A bad cold which he contracted on his last journey from Hallowell to Waltham, was followed by an alarming pulmonary affection, which resisted all remedies and compelled him to relinquish his business at Waltham and to return to his father's house to die. Consumption had marked him for her victim, and he well knew the result.

But while the world darkened around him, the light of a holy faith shone clear and steady in his soul. Not a murmur at the utter wreck of his bright earthly hopes ever escaped him; cheerfully did he submit himself, and all that his heart held most dear, to the care of God. Patiently did he endure the sufferings and the privations of sickness, calmly did he wait the hour of his final release. He found no deficiency in the religious views which in health he had embraced; they comforted and sustained him in the season of his trial; nor did the meditations and researches of long protracted sickness change his convictions of their truth. He was admitted to the Unitarian Church in Hallowell, and twice received the communion in private.

While he had the power, he labored faithfully to promote the cause of truth and righteousness; and so long as he lived, even to the last moment, he gave to all around him a striking example of the power of Christian faith to sustain the soul under the pressure of disease, and to give the believer triumph over death.

He entered into his rest on Sunday, October 22nd, 1844.

'Calm on the bosom of thy God,
Young spirit, rest thee now!
E'en while with us thy footsteps trod,
His seal was on thy brow.
Dust, to its narrow house beneath!
Soul, to its place on high!
They that have seen thy look in death,
No more may fear to die.
Lone are the paths, and sad the bowers,
Whence thy meek smile is gone;
But O, a brighter home than ours,
In heaven is now thine own.'

C.

THE BOOK OF THE EXPLORING EXPEDITION. A very natural curiosity having been expressed by the public, both at home and abroad, in regard to the progress of the 'Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, and 1842, by Charles Wilkes, U. S. N.,' and but little or nothing having published to gratify that curiosity, we have applied to the proper source, and have been permitted to say that considerable progress has been made at Philadelphia in printing the work. It will consist, first, of five demi-quarto volumes of about five hundred pages each, illustrated very superbly with sixty eight steel plates, about forty-six steel vignetts worked on the pages of letter press, and two hundred wood cuts scattered through the work, with four very large maps and several smaller ones.—This edition is ordered by Congress for distribution to foreign powers and a few libraries; it will be a very small one.

A second edition, (if such it may be called when both are simultaneously printed,) of octavo size, will be published, and be under the control of Lea & Blanchard, of this city. The copy right of this belongs to and has been secured by the author. It will contain the same illustrations, the whole of which are in a very forward state; nearly two volumes of both editions are actually printed. From what we learn we should probably be safe in stating our belief that the whole will be ready for publication in three months. More attention has been given to the mere 'getting up' of this work than to any other published in this country. It is purely, in all its parts, an American production, the illustrations are highly creditable to our artists and draughtsmen, and may be classed with the best that have appeared in Europe; a large portion of these we have seen. [Smith's Journal of Belles Lettres.

PIANO—'*Æolean Attachment.*' A Philadelphia paper, published the following article in regard to a late important improvement in the piano, and its effect on the fortune of the inventor.

A young Yankee, named Coleman, who used to play on the accordian in some of our cities for a subsistence, and who patented some improvements on that instrument, has suddenly sprung into affluence and fame In New York, $100,000 has been agreed to be paid him for his improvement of the piano; and in London, where he is now, he has become the lion of the day, and it is said that he will recover half a million of dollars for his patent there, besides being petted by the nobility of Great Britain.

The New York Courier referring to the above says:—

We happen to know, and we are happy to say, that this 'young Yankee' deserves all the success he is likely to receive, abundant and overwhelming as it is His improvement on the piano, for which he is now receiving such high reward and distinction, is of a most striking character, and cannot fail to be universally adopted. It consists in what he calls the 'Æolean attachment,' and converts the piano instantly and at will, into the softest and sweetest toned organ we ever heard. The principle of the invention is in the introduction of air to the string of the piano, so that the sound is prolonged indefinitely. It makes *two* instruments out of one—the piano remaining single until the performer chooses to convert it into the organ, which is done by touching a pedal.

One of these instruments was exhibited at the Scientific Convention held at Washington some months since under the patronage of the National Institute; and it excited the keenest curiosity, and the most marked delight of all who heard it. It has never been publicly exhibited in this city, though a few have been put up in private parlors.—The 'æolean attachment' may be applied to any piano, at a cost of about $100:—new ones made with reference to this improvement, will cost about $50 additional.

Mr. Colman is a native of Nantucket—a genuine Yankee,—and 'full to the brim' of mechanical and musical genius. When a mere child he was perpetually astonishing his townsmen with some new 'contrivance.' This great invention, which will give him fame and fortune to his heart's content, was the amusement of a sick chamber—to which he was confined for some months. He has others *in petto* which, we predict, will give the world cause for new astonishment. His parents reside at Saratoga. He is now in England. We heartily rejoice in his extraordinary success.

SEASONABLE REMARKS.—GOOD HUMOR IN POLITICS. It was quite remarkable that notwithstanding there has been great political excitement, and many hard words uttered, yet at the election yesterday there was perfect good humor manifested among the people of all parties. This is right. It is a manifestation of both good sense and sound principle. We are a republican people, and the party that is up to-day may be down to-morrow. Majorities fade into minorities, new parties, sects, and divisions. In all this round of change, each individual should recollect that each other has the same rights as himself. He should recollect that his own fortunes may change; above all, he should recollect that his character as a man and a citizen are more important than his character as a partizan.

As a republican, he should meet his fellow-citizens in the spirit of equal right. As a man, he should meet them in the spirit of kindness of feeling, forbearance towards their faults, and charity towards their motives. Had we thought more of this in times past, and practiced more on the true principles of a Christian Republic, our political strife would be rather a strife in generosity and an emulation of public virtue than the broil of excited partizans.

We say this, at the close of an election, in reference to the manner in which victory or defeat (let it come to whom it may) should be received. No partizan of our countrymen can ever be regarded as an enemy; and, therefore, no partizan should exult over another in the manner of an enemy. We have a right to rejoice in the success of our opinions and principles, but we have no right to embitter the feelings of our opponents; for they are our fellow-citizens, and we may need their sympathies and assistance in the common concerns of our country.—We know not who may have occasion to rejoice over the general results of the pending contest—but, whoever it may be, we trust he will remember that all citizens are members of a common country and a common brotherhood of man. We are Whigs, feeling the full sympathies of Whigs; but not on that account, we trust, less liberal and patriotic in sentiment and purpose. We trust that if differences of policy, or differences in the choice of men continue the necessity for parties, we may act as patriots, and walk together towards the great objects which every Republican and Christian should have in view—the welfare of his country, the progress of Republican institutions, and the elevation and happiness of the human race. [Cincinnati Chronicle.

PROVIDENCE, Nov. 13. *Destructive Fire.*—A fire broke out in the Soap and Candle Works, on Friendship street, belonging to Messrs. Henry L. Kendall & Co., this morning, about one o'clock.—The buildings and stock, which was very large and valuable, were entirely destroyed. We understand that Messrs. Kendall & Co.'s works were partially insured, but could not ascertain the amount, or offices at which the insurance was effected. The loss was from 15,000 to 20,000 dollars. The stable adjoining, belonging to Charles Dyer, Esquire, was also burnt. It was occupied by the Worcester and Woonsocket Stage Company; H. S. Mansfield, Esq., proprietor. The horses and carriages were saved; a considerable stock of hay, grain, &c. &c., was consumed. Mr. Dyer had an insurance on the stable, at the Washington Office, of $1000.—Messrs. Martin's Planing Works, on the opposite side of the street, were very badly injured in the machines, tools and stock. The building was saved by great exertions. The works were insured at the Washington Office in this city, and the Protection Office in New York, which will probably cover the loss.

PRAIRIE ON FIRE. From Captain Damothe, of the steamboat Luella, which arrived to-day from Alton, we learn that yesterday evening a fire broke out in the Monticello prairie, a few miles back of Alton, and raged with great fury. Many farms were overrun by the fire, and the fences, barns, outhouses and crops destroyed. The farm of Mr Corey, the superintendent of the Monticello Female Seminary, was much injured, and all the buildings on it consumed, except the dwellings.—There came in expresses from the country for aid, and many of the citizens of Alton went out to render assistance in arresting the progress of the fire and saving property. The light was visible from this city last evening, a distance of more than twenty miles. [St. Louis New Era, 1st inst.

Mr Van Rensselaer, who has had a difficulty with his tenants in New York, it is said is about to make his residence in Pennsylvania, in order that he may bring a suit against the state of New York, in the United States supreme court, to compel that state to have its laws executed against those tenants who resist his right.

MRS. TORREY. We learn that Mrs. Torrey, wife of Rev. Charles T. Torrey, at present awaiting his trial in our jail, for aiding the escape of slaves, is now in this city, and has visited her husband in his confinement. She is here to await the result of his trial, affording another proof of the abiding constancy of woman's heart. [Baltimore Sun.

NEW HAMPSHIRE. The people of New-Hampshire, at the recent election, decided against a revision of their State Constitution, by a full and decided majority. By a smaller majority, they also decided not to change the law sanctioning capital punishment. [Boston Courier.

SANDWICH ISLANDS. By three vessels which arrived in the Columbia in May last from Honolulu, accounts were received of great rejoicing in the islands, consequent on the acknowledgement of their independence by the United States and the European powers.

Mr. Record, a young lawyer from New York city, who accompanied the Oregon emigration of 1843, and passed onward to the islands, had been appointed Attorney-General of the Sandwich Islands by King Tammeamah.

The other confidential officers of the King are also Americans, as well as the most enterprising planters and merchants of that flourishing little kingdom.

A CENTENARIAN. There is now living under the care of James Adam Gordon, Esq., of Naish House, in this city, an old man of the name of Richards, who has attained the extraordinary age of 109 years. He was born at Broadclist, Devon, in the year 1735, and is a fine, tall, intellectual, merry-hearted old fellow, possessing a most benevolent countenance. In short, his

—"Age is as a lusty winter, frosty but kindly."

The old gentleman is at present visiting one of his sons at Tiverton, Devon, and he walked on Sunday last to that town from Columpton, a distance of six miles! Chatting with the old man the other day, he stated to us that he had been a sawyer, and met with an accident some time since, and was obliged to go to the Bedminster Union, where he was discovered by his present when a duel was fought by Col. Acland and Captain Lloyd of the 20th Regiment, on Brompton Down, Devon, (full sixty years ago) when the Colonel was killed. He believed that the quarrel originated about some young lady. The old man speaks of his benefactor at Naish House in the highest possible terms, and seems perfectly happy. [Bristol (Eng.) Mirror.

VERMONT LEGISLATURE. The principal acts passed are—an act providing for a Geological Survey of the State; an act abolishing the militia system, so far as regards the enrolled militia; an act relating to dealers in spirituous liquors, to Innkeepers, &c.; providing for the election of three Commissioners in each county, in the month of January, to have control of the subject of licenses; an act modifying the act of 1842, relating to capital punishment, so that sentence of death should not be expected short of one year, and making it the duty of the Judge to order execution within three months after the year. [Montpelier Patriot.

TO REMOVE INK SPOTS. Spots made by black writing ink, on the pages of a book, may be removed by washing them with a solution of oxalic acid in water. The spot must be afterward washed with clear water. In this way the writer has easily removed fresh ink and left the page white, and old spots have been nearly obliterated.

MORE GUANO. We learn that a new island of guano has been discovered in latitude 25 42 S. long. 15 58 E. It is called the Mercury and is a mile in circumference.

The best anchorage is on the east side of the island, one and a half cable's length from its shore, in five fathoms, on a bottom of sand and clay. Near the full and change of the moon a heavy swell often sets into the south part of the bay, and renders it there unsafe for anchorage. There can be little doubt that, like Ichaboe, Mercury island is stocked with guano.

☞ TEACHERS' SOCIAL UNION. Its next meeting will be held at the Vestry of the South Congregational Church, (Rev Mr Huntington's,) on Monday evening next, the 18th inst, at 7 o'clock.

Question—'This do in remembrance of me.' Who were intended to be embraced in or included under this request or command, what was and is the end or purpose of the observance instituted by virtue of these words of the Savior, and is it certain that Sabbath School Teachers who are not communicants are unfit for their office? ARTEMAS CARTER, Sec'y.

Boston, Nov 16, 1844.

☞ BOWDITCH LITERARY ASSOCIATION. This Association of young men are to offer an exhibition at the Warren Street Chapel on Thursday evening, Nov 21, at 7 o'clock. The services will be of an interesting character, and the friends of the Society will not fail to honor them with a full attendance.

Tickets, at 25 cents, admitting a lady and gentleman, may be had at the door. n16

☞ J. B. GOUGH will speak on the great subject of Total Abstinence, (the last time of a Sabbath evening.) on Sunday evening, the 17th, at Tremont Temple, after which he leaves for the city of New York for several weeks. All who have not heard him should embrace the opportunity.

M. GRANT, Pres of Boston T. A. Soc'y.

n16

☞ NOTICE. The Plymouth and Bay Association will meet at the house of the Rev Mr Pope, Kingston, Tuesday, Nov 19th, at 5 P. M. In the evening Dr Amory Gale, of South Scituate, will be ordained as an Evangelist. J. MOORE, Scribe.

n9

## MARRIAGES.

In this city, on Saturday evening, by Rev J. T. Sargent, Mr Wm V. Benet of New York, to Miss Mary Nichols of this city.

In Medford, on Sunday evening, Nov 3d, by Rev George Pickering, Mr James M. Wait to Miss Orilla W. Annis, both of Charlestown.

In Milton, 4th inst, by Rev Mr Angier, Mr L. W. Babcock to Miss Cornelia W., daughter of Mark Hollingsworth, Esq.

In Dedham, on Thursday evening, 7th inst, at St. Paul's Church, by Rev Mr Babcock, Lewis Wheaton Seaver, of New York, to Susan Waters, 2d daughter of Geo Dixon, Esq of D.

In South Abington, 7th inst, by Rev Mr Messenger, Mr J. L. Reed of S. A., to Mrs Ann Wells of Watertown.

In Lowell, 7th inst, by Rev Mr Porter, Mr Horace M. B. Mitchell of Boston, to Miss Sarah Giles of L.

## DEATHS.

In this city, 7th inst, Mrs Sophia Osborn, 34.

11th inst, Mr John Thompson, 60.

In South Boston, 7th inst, Mary Ann, eldest daughter of Rev Lemuel Capen, 24.

10th inst, Sarah Elizabeth, only daughter of Reuben G. and Sarah G. Deluce, 3 yrs.

In Charlestown, 12th inst, Mrs Persis H. Palfrey, 38.

In Quincy, 5th inst, Oliver Billings, Esq., 77.

In Brighton, on Sunday evening, William Augustus, son of Washington and Caroline B. Allen.

In Dorchester, on Wednesday morning, Nov 13, Lemuel Dexter Clapp, aged 34 years. He was a worthy descendant of his puritan ancestors; a plain, sincere, consistent and unassuming Christian. He has left a widow and three children to whom his exemplary life is a rich inheritance.

In Marlboro', 10th inst, of erysipelas, suddenly and deeply lamented, Mrs Mary B., wife of Dr Benjamin W. Hildreth, 60.

In Lancaster, 28th ult, Mr Wm Lowell, formerly of Amesbury, 35.

In Southboro', on Tuesday evening, Lorenzo N., son of Dr Joel Burnett, 20.

In Leominster, 22d ult, Hon Jonas Kendall, 87.

In Waterloo, Seneca co, N. Y., 20th ult, Hon Needham Maynard, 87, a soldier of the revolution.—He was at the battle of Bunker Hill.

At Constantinople, Sept 27, Mrs Mary E. Van Lennep, 23, wife of Rev Henry J. Van Lennep, Missionary in that city, and daughter of Rev Joel Hawes, D.D. of Hartford, Ct.


THE SPRINGFIELD SERIES OF READING BOOKS. The VILLAGE READER, INTELLIGENT READER, CHILD'S GUIDE, and EASY PRIMER. Published and sold, wholesale and retail, by GEO. & CHAS. MERRIAM, Springfield, Mass., and may be had of the Booksellers in Boston, Salem, Lowell, Worcester, Northampton, Greenfield, and Pittsfield, Mass; Portland, Me.; Nashua, Concord, Keene, N. H.; Providence, R. I.; Hartford, New Haven, Norwich, and Middletown, Conn; New York City, Albany, Cooperstown, Utica, Auburn, Rochester, Batavia, Buffalo, Watertown, N. Y.; Columbus, Ravenna, Elyria, Toledo, and Cincinnati, Ohio; of J. J. Herrick, Detroit, Mich.; in Chicago, Illinois; D. Keith, St Louis, Mo.; Philadelphia and Harrisburg, Pa; by J. K. Randall, Mobile, Ala; M'Carter & Allen, Charleston, S. C.

Copies furnished gratuitously for the examination of Superintendents and Teachers. Committees, Teachers, &c., respectfully invited to examine.

RECOMMENDATIONS.

'In my opinion they are decidedly the best series with which I am acquainted. [Superintendent of Common Schools, for Dutchess Co., N. Y.

'Merit and cheapness have been sought for, and I have the gratification of stating that the following books (Child's Guide,) Merriams publishers, (Village Reader, with others,) are not only among the best in use, but generally cheaper than any books of equal contents I have been able to obtain. [Francis Dwight, Esq., the able editor of Dist. School Jour. of the State of N. York.

*The Village Reader.*—'One of the few compilations that pleases all the way, and that like silver grows brighter by use.' 'I have recently introduced the Child's Guide, which just fits my youngest class.'—[Xenophon Haywood, Esq., Principal of Seminary, Troy, N. Y.

Rev J. R. Boyd, before the Black River Literary and Religious Institute, Watertown, N. Y., after remarking upon the various Reading Books in use, says: 'Or as a substitute for all these, in the last place, may be safely recommended the Springfield Series, published by G. & C. Merriam, and which, all things considered, is, in my judgment, the best series that can be found, either for Common Schools or Academies.'

'Having looked through the Village Reader, for the use of Schools, with considerable care, I am happy to express my belief that it is one of the best compilations which has lately been offered to the guardians of popular education.' [Dr Humphrey, President of Amherst College.

'The best Reading Book I have ever seen.' [A. Saxe, Principal High School, Middletown, Conn.

'On motion of Mr Williams, unanimously resolved, That the 'Village Reader,' be added to the list of School Books heretofore adopted by this board.'—[City of Rochester, Board of Education, Special Meeting, Oct 7, 1841.

'Our Teachers' Association were unanimous in awarding the Child's Guide the preference over any single reading book in use for children. I have seen none that I think is equally valuable. My opinion of its value has increased with its use.' [S. R. Hall, author of 'Lectures on School-keeping,' 'Lectures for Female Teachers,' and Princ. of the Sem. for Teachers, Andover.

'This is one of those little works (Child's Guide,) of which we might speak highly with a clear conscience.' [U. S. Lit. Adv.

'The title of this work points out the object which we think should be kept in view, in forming books for children; and we have seldom seen a book so well adapted to them. [Annals of Education.

The above are a few only of many in possession of the Publishers, from similar sources.

Springfield, Mass., Nov. 1844. eop4tis n16

MILTON ACADEMY. The Winter Term of this Institution will commence on the First Tuesday in December, and continue eleven weeks; and after a vacation of one week the Spring Term will commence, and continue the same number of weeks.

Scholars received at the beginning and middle of a Term, but in no case for less than a Term.

Instruction given in all the branches usually taught in Academies; and no labor spared to render the pupil thoroughly acquainted with whatever he studies.

An extensive and valuable Philosophical Apparatus has lately been purchased for the Institution; in connection with which Lectures will be given from time to time before the School.

Board can be obtained in good families on reasonable terms, and a small number can be accommodated in the family of the Principal, where parental kindness combined with decision and firmness, mild and unceasing watchfulness over the manners, habits and morals of those committed to his charge will be exercised.

TERMS—Tuition in advance; Languages, $7,00; English Branches, 5,00.

E. J. MARSH, Principal.

Milton, Nov 9, 1844. 4tis n16

BOARDING SCHOOL AT CONCORD, MASS. The winter session will commence on the 25th of November. The School is a private Academy, uniting the benefits of school and family influence, affording every advantage in the school room and that care and kindness in the family which will make pupil's connection with it *pleasant* as well as *profitable*, and embracing in its course of instruction all the branches of a thorough English and Classical Education.—Terms $3 per week, including board, washing, lights, fuel, instruction, &c.—an extra charge for music.

REFERENCE.—Hon Samuel Hoar and Rev B. Frost, Concord; Rev F. D. Huntington, Samuel Greele, Esq.; Dr J. V. C. Smith, F. O. Watts, Francis Fisher, and Henry Loring, Esqs. of Boston, and Dr Jarvis of Dorchester.

n16 3t CHARLES W. GOODNOW.

SCHOOL AND CLASSICAL BOOKS—Published by S. G. SIMPKINS, 21 Tremont Row.

Perry's Spelling Book. The Orthoepical Guide, or Perry's Spelling Book; Revised and Improved by the Substitution of Walker's Pronunciation, precisely applied, on a new Scheme. By Israel Alger.

The Child's First Book of Thought; designed to call out the Powers of Observation, Comparison, and Reflection in Children.

Elements of Astronomy, illustrated with Plates; for the use of Schools and Academies; with Questions.—By John H. Wilkins.

A Natural History of the most remarkable Quadrupeds, Birds, Fishes Serpents, Reptiles, and Insects. By Mrs Mary Trimmer. With 200 Engravings. Abridged and improved; particularly designed for youth of the United States, and suited to the use of Schools.

Poetry for Home and School. Selected by the author of 'Theory of Teaching,' and 'First Lessons in Grammar.'

Folsom's Livy.

Follen's Practical Grammar of the German Language. Follen's German Reader, for beginners.

S. G. S. has also on hand all other School Books in common use, with a good assortment of English, French and American Stationery, which he will sell at wholesale on most favorable terms. n16

STONE'S CONFERENCE HYMN BOOK.—Hymns and Tunes for Vestry and Conference Meetings, by Edwin M. Stone.

The following are among the notices of this book.

[From the Christian World.]

'There has been a great degree of satisfaction expressed, this last winter, with the singing at our Conference and Prayer Meetings. This little book is well adapted for such meetings, for which it is mainly designed.'

[From the Christian Register.]

'This little book comes out opportunely to meet the want presented by the recent re-introduction of Congregational Singing into our places of worship. It is cheap in price, of a convenient size, and contains the favorite hymns and tunes, appropriately fitted to each other. We would recommend its examination to those who are seeking for a work of the kind.'

[From the Christian Examiner.]

'We are much pleased with it. Something of the kind has been long wanted, and is now especially acceptable, when the practice of the old and primitive congregational singing is reviving among us, which is sure to bring back a taste for the old, simple and devotional music. The book is a small one, modest, and unpretending; but it well fulfils its design. It embraces a sufficient variety of tunes to answer the purpose for which the publication is intended, and these, as well as the hymns—two or three of which are given to each tune—seem to us to have been well chosen.'

Published by WM. CROSBY, 118 Washington st. n16

THE BOSTON SUNDAY SCHOOL HYMN BOOK. The Publisher would inform his friends and the public that the third edition of the 'Sunday School Hymn Book,' has just been issued. It will need no higher recommendation than the fact that it was prepared by Lewis G. Pray, Esq., an active agent of 'the Sunday School Society,' and recommended by the said Society, and already introduced into the following Sunday Schools.

In Boston, viz: Rev Mr Waterston's Chapel, Howard Sunday School, Rev Mr Barrett's School, West Church Sunday School, Suffolk Street Chapel School, Rev Mr Huntington's School, Bethel Sunday School, (Rev Mr Taylor's,) Hawes Place Sunday School, So. Boston; Farm School on Thompson's Island; School of the Ministry at Large, Providence; Needham Sunday School; Rev Mr Sanger's, Dover; Rev Mr Brigga, Dover; Rev Mr Osgood, Cohasset; Rev Mr Bartlett, Marblehead; Rev Mr Furness, Philadelphia; Rev Mr Eliot, St Louis, Mo.; and sundry others whose names may hereafter be given.

N. B. Those wishing copies for examination will be supplied on application, and the subscriber is confident it will be an acceptable book.

BENJ. H. GREENE,
Sunday School Depository,
124 Washington st. n16

THE CICERONIAN; or the Prussian Method of Teaching the Latin Language, adapted to the use of American Schools. By B. SEARS.

This work has been recently published, and already introduced into several of the best schools in the country, and approved by all who examined it. It is confidently commended to teachers as *the best work* for commencing the study of the Latin language.

[From the Professors in Harvard University.]

We consider this book a very valuable addition to our stock of elementary works. Its great merit is that it renders the elementary instruction in Latin less mechanical, by constantly calling the reasoning power of the pupil into action, and gives, from the beginning, a deeper insight into the very nature, principles, and laws not only of the Latin language, but of language in general. If the book required any other recommendation besides that of being the work of so thorough and experienced a scholar as Dr Sears, it would be this, that the system illustrated in it is not a mere theory, but has been practically tested by many able instructors in Germany. We wish that the same trial may be made here. CHARLES BECK,
C. C. FELTON.

Cambridge, Oct. 24, 1844.

[From S. H. Taylor, Principal of Phillips' Academy, Andover.]

I have examined with much pleasure and profit the 'Ciceronian' prepared by Dr Sears. It is admirably adapted to make thorough teachers and thorough pupils. It requires of the teacher a precise and intimate acquaintance with the minutiæ of the Latin tongue, and necessarily induces in the pupil habits of close thought and nice discrimination. The plan of the work is excellent, as it constantly calls the attention of the pupil to the peculiar construction and idioms of the language, and by a system of constant reviews keeps the attention upon them till they are permanently fixed. The pupil who shall go through this book in the manner pointed out in the plan of instruction, will know more of the Latin than most do who have read volumes. S. H. TAYLOR.

Andover, Oct 31, 1844.

[From the Messrs Abbott, New York.]

We have examined the Ciceronian and have made some use of it in our institution. We intend to introduce it more fully, considering it, as we do, a very valuable aid in teaching the elements of the Latin tongue. JACOB ABBOTT,
GORHAM D. ABBOTT.

New York, Oct 8th, 1844.

☞ *Teachers supplied with copies gratis* on application to GOULD, KENDALL & LINCOLN, Publishers, 59 Washington street. 3t n9

SWAN'S SERIES OF READERS. The Primary School Reader, Part I. This book is designed for beginners. It contains the Alphabet, a lesson upon each of the elementary sounds of our language, and a few simple, interesting stories for children.

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This series of Books, whole or in part, has been introduced into the Public Schools of Boston, Charlestown, Cambridge, Roxbury, Springfield, Dorchester, Dedham, Quincy,

## POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 4.

A HAPPY MAN, HAPPY IN HIMSELF.

TUNE—*Music.*

'Tis not in outward things alone
To give us joy or take away;
Within the man the seed is sown,
Which blooms when all things else decay.

Not where, but what we are decides
Our lot of pain, or pleasure here;
Not all the light kind Heaven provides,
The self-benighted soul can cheer;

While minds illumed by heavenly truth,
And hearts enriched with feelings pure,
In feeble age and eager youth,
Contentment calm and joy ensure.

True, heaven, is not a foreign clime,
Of which we only read or hear;
The soul its place, and now its time,
It is, or should be always near. S. W.

No. 5.

TO IMPROVE THE PROPER WORK OF MAN.

TUNE—*Rothwell, as first written.*

Nature, O God, a mirror bright,
Reflects thy love in beaming light,
Wisdom pronounced all being fair,
Throughout the earth, the sea, and air.

Man, thy last work, though formed of earth,
In spirit showed a heavenly birth;
Image of thee, though faint yet good,
In dawning life and grace he stood.

O, may not man thy work deface,
Nor dare to obscure one heavenly grace;
Naught that is good perversely use;
No precious gift ungrateful lose.

There is a work ordained for man,
In carrying out the glorious plan;
Wisdom directs to insure the ends,
To which its every movement tends.

'Tis to improve himself, to grow
In all that's fair and kind below;
'Tis to diffuse thy love abroad,
And thus prepare to dwell with God. S. W.

[For the Register.]

MIDNIGHT WORSHIP.

Alone I worship 'neath this cloudless sky
Father Almighty! Like a troubled dream,
The toils and sorrows of the day move by
My spirit's vision, blending with the stream
Of things that were and are not, Memory's light
Alone recalls them from oblivion's night.

On their eternal records ages past
Have left their history, changeless and secure!
The wail of hapless realms, the triumph blast
Of conquering kingdoms that might not endure
But crumbled in their greatness—these have blent
With the great chorus through creation sent!

Lord of the mighty past, the present hour,
The unknown future, grant the aid we need
To trace thy finger in the lowly flower,
Or, gazing upward, unappalled to read
The wisdom, power and majesty sublime,
Which wreathed such jewels round the brow of time!

Is not the azure sea around us rolled
Peopled with thy swift messengers of love?
Is music there, sweet, gushing uncontrolled,
All earthly conflicts, earthly cares above?
Vain questionings;—but not in vain the prayer
Which sweeps from hope the ashes of despair!

Boston, Mass. H. J. W.

## MISCELLANEOUS.

☞ We find the following article in the "Journal of Commerce." As the subject is one of much interest to all, it will doubtless receive due consideration :—

SAD YOUTHFUL DEGENERACY. For every prevailing evil there must be an adequate cause; and it is the part of wisdom to seek out this cause, and apply the efficient remedies. Youthful degeneracy is now felt to be an alarming evil, greatly weakening the moral and physical power of the age, and blighting the best hopes of the patriot. This is abundantly attested in the anxious, grief-worn countenances of multitudes of disappointed parents, whose early anticipations of reward for all their toil and care in watching over the helplessness of their little ones, and supplying their wants, have been in no sense realized. It is no less clearly proved, in the very general failure of young men themselves to attain to the elevation at which they aimed. Says Dr. Eddy, in the Christian Parlor Magazine, speaking of young men,—

"One half sink to an early grave, while the tears of disappointed affection, the deep sighs of blasted love, are the memorials of their fearful end. Crowds of our young men fall *suicidal* to the grave; while others, mere dying wrecks, remain, with pallid brows and wasted powers, the cold marble, on which, in characters of shame and blood, their epitaph is written! Passing from this waste of life and blasted character, we search for the result of others; we look for their success in life; and a melancholy picture meets us here. The country and the age present us with an almost unbroken history of failures, severely trying to moral principle, and fearfully disclosing moral delinquency. For years past, not *one in ten* of our young men have succeeded even in the laudable pursuits of life; and this failure is wholly unnecessary. Painful as it is, we soon forget it, and cease to read the lesson it imparts. Our business and interest are with the living and the prosperous, not with the prostrate and the dead. We live on hope, ever fleeing despondency and despair. We would not have this immense failure of health, reputation and life among our young men lost upon the rising generation; and we allude to it, not so much to suppress their aspirings, or to reflect upon their common nature, or to draw out new paths of adventure, as to induce them to examine the sources of evil, and to study the securities from the failures to which we have alluded."

One cause of this great evil, this sad degeneracy, may doubtless be found in the proverbial modern *neglect of domestic discipline.* Children are not educated to honor their parents, especially the sons; they very early imbibe the sentiment that obedience to parents is unmanly. Hence they are impatient to escape from the eye of a parent—to throw off the shackles of home—and become the managers of their own affairs. Hence, too, they are forward in advancing opinions contrary to those of their parents, and take pride in opposing their wishes. Providence has made parents responsible for the conduct of their children, and made their children so dependent on them, that obedience, *if uniformly required,* becomes easy; but if they relinquish the authority which Heaven has given them, their children will very soon *despise* them; respect is never to be purchased, in the neglect of parental authority, by any amount of indulgence or any superiority of intellect.—Children are quick to discern between right and wrong, and they feel that parents dishonor themselves in neglecting to secure uniform cheerful obedience.

Another cause of the degeneracy of youth so fearfully prevalent, is the neglect of parents to *select proper society for their children,* and to restrain them from associating with the vicious and the extravagant.

The principle of assimulation is deeply implanted in human nature; and as well might we expect to gather grapes of thorns or figs of thistles, as that youth left to their own inexperience or fancy, in the choice of associates, will avoid the contamination of the vicious and proud, and grow up wise, amiable and virtuous, an honor and blessing to their parents.

Another cause of youthful degeneracy is want of *consistency of conduct* and want of *self respect* in parents. They cannot deny their children those improper indulgences which they allow themselves. If they attempt this, they can feel no assurance that their children will obey them. Example is much more eloquent than precept. If a parent spend his leisure hours in reading the trifling literature of the day, or in amusing himself with the common games of chance, he must be a fool to expect to persuade his son to stem the tide of fashion, and turn away from enticements which he cannot himself withstand. His merely *telling* him, that indulgence in such habit leads to dissipation and ruin, seems but mockery, hypocrisy, and shameful inconsistency with his own conduct.

Each parent is bound by the most solemn obligations of parental love, to consider, what effect every course of conduct he pursues, every temptation to which he yields, will have upon the character and habits of his child. The character of his child, born for immortality, should be an object for which he would willingly forego any pleasure, or practice any self-denial. He should feel, that the happiness and destiny of an immortal being are, to a great extent, in his keeping; and what parent who soberly reflects, would dare to barter such a boon for any momentary gratification!

When parents shall fully realize their obligation to secure for their children, first of all things, a sound, virtuous, elevated *character,* when they shall come to feel the importance of selecting for them instructors, reading, and companions, best adapted to secure this great end, when they shall affectionately but decidedly restrain them from all dissipating associations with men and books, and shall set before them a consistent example, we may then hope the fearful tide of ruin will be stayed; and that our sons, most distinguished for native talents, generous hearts, and all that can lend a charm to social intercourse, will be saved from bringing disgrace upon themselves, and deep mortification, and self-reproach upon those whom Providence has made their guardians. In this way a nation of early and great promise, may be saved from further degeneracy, and its coming generations trained to be the light and hope of the world. A. B.

### CULTIVATION OF THE VOICE.

It is one of the grievous errors of education, that amidst our innumerable processes for cultivating the intellect, we have so few for developing the sources of health and happiness; that the common results of education are so meagre and unattractive, compared with the beauty and perfection of unmodified nature. The child has a full, sweet and musical tone; the school girl a hollow, pectoral murmur of exhaustion or reserve! the harsh, grating, gutteral utterance of an uncultivated taste, or undisciplined emotions; or, perhaps, a nasal twang, which addresses itself to the risible faculties; a drawl which even Patience on her monument could not away with; or a dental articulation, escaping with difficulty from a half shut mouth.

There are beautiful exceptions undoubtedly, to the prevailing law of ungainly habit. But what we complain of is, that there is no provision made in our systems of education for the cultivation of one of woman's peculiar endowments—an attractive voice. Our girls do not come home to us after their period of school life, qualified to read with effect their own language. Far from them seems the power to realize the beautiful vision of fireside happiness, depicted by the muse of Mrs Hemans, where

"Lips move tunefully along
Some glorious page of old."

There is wanting in their voices that adaptation of tone to feeling which is the music of the heart, in reading, there is wanting that clear, impressive style which belongs to the utterance of cultivated taste and judgment, and which enhances every sentiment, by appropriate emphasis and pause; there is even a want of that distinct articulation which alone can make sound the intelligible medium of thought.

The low, suppressed and husky voice of timidity can excite only pity and compassion. The bold and rattling utterance can create only aversion. The fastidious accents of nervous anxiety cause weariness. The affected eleganee of false refinement of enunciation produces distaste. The measured emphasis of a systematic talker finds no willing listener. But the melodious utterance of genuine sensibility and spirited expression wins both soul and sense, and enthrones woman in her rightful and gentle sway over the heart.

Tennyson speaks of the low melodious thunder ever sounding from the fountain that gushes up within the poet's heart. You may hear it embodied in a woman's voice when she murmurs her approbation of a noble deed—from the depths of a soul "capacious of such things." Claverhouse "lifted up a voice clear as the sound of his own war trumpet." But it never thrilled the heart like a true-toned woman's voice "summoning to virtue."

Genuine cultivation opens the ear to the beauty and the power of tone, stamps on it the grace of pure and chastened expression, and imparts that liquid clearness of utterance which makes voice a worthy exponent of mind.

No parent can look with indifference on the highly improved forms in which the rudiments of drawing, and the elements of instrumental music are now taught in schools. These branches of education have undoubtedly a great effect in promoting all the purposes of mental culture, as regards correctness of eye and ear, and genuine refinement of taste. But neither of these branches approach, in actual utility and advantage, to the rank of the much neglected art of using the voice, an accomplishment in which every female ought to be thoroughly versed as contributing to the noblest sources of mental and moral enjoyment.

### ELECTION OF PRESIDENTS AND VICE PRESIDENTS.

The first President of the United States George Washington, was elected in 1789 unanimously. He received the five electoral votes of New Hampshire, 10 of Massachusetts, 7 of Connecticut, 6 of New Jersey, 10 of Pennsylvania, 3 of Delaware, 6 of Maryland, 10 of Virginia, 7 of South Carolina, and 5 of Georgia—in all 69. The first Congress met at New York in the month of April, 1789, and Washington entered upon the duties of his office on the 30th of April of that year. He arrived at New York from Mount Vernon, dressed, it is said, in a suit of domestic manufacture. John Adams, who had been in Europe during most of the revolutionary war, and who had then recently returned, was elected Vice President, and took his place at the head of the Senate. Among the members of the first Congress were Fisher Ames, Caleb Strong, George Cabot, Theodore Sedgwick, Robert Morris, James Madison, Edgbert Benson, William Smith, Elias Benedict. It is said that the Executive officers began their official life with more parade and ostentation than was thought becoming, and that Mr. Adams walked the streets with his hat under his arm wearing a sword. Washington's forms and ceremonies were complained of by some enemies, as amounting to royal customs. Congress continued in session till the 29th of September, 1789, employed in framing the laws necessary to the organization of the government. In this space of time the construction of the powers intended to be given was very ably discussed. The number of Senators then did not exceed 18. The number of Representatives attending was about 80.

Washington was again chosen President unanimously by the electors of 1793, having received the entire vote of Rhode Island, Vermont, New York, Kentucky and North Carolina, in addition to the States above enumerated—in all 132 electoral votes. John Adams was again chosen Vice President.

John Adams succeeded Washington in the Presidency, by the vote of the Electors in 1797, he having received the entire vote of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New York, New Jersey, and Delaware, and 10 scattering votes from other States. There was great difference of opinion among one party whether to seek the election of John Adams, or Thomas Pinckley of South Carolina. As the Constitution then was both were voted for by that party, expecting that one of them would be President, and the other Vice President. Thomas Jefferson of Virginia, and George Clinton of New York, were the opposing candidates. Most unexpectedly the result was that Mr. Adams stood the highest, Mr. Jefferson next, and Mr. Pinckney third. It was supposed that so many of the Eastern electors as preferred Mr. Adams to Mr. Pinckney, placed the latter candidate lower than they intended to do, and thereby gave a result which was exceedingly unwelcome, as to the Vice President, Thomas Jefferson, having the highest number of votes was chosen Vice President.

In 1801, there was no choice of President by the people. When the electoral votes were counted, it appeared that Thomas Jefferson had 73, Aaron Burr 73, John Adams 56, Charles Cotesworth Pinckney 64. Jefferson and Burr having an equal number, the choice devolved on the House of Representatives. Mr. Jefferson took care to have this "procedure corrected" by a change of the Constitution before another. The House votes, on such occasions, by States. If the number of Representatives was seven a majority of the number constituted the vote of the State. If the number was equal, the vote of that State might be divided; but by a regulation adopted by the House, the vote was not lost in case of a division, but was counted, though for neither party. From New Hampshire there were 4 votes, from Massachusetts 14, from Connecticut 7, Vermont 2, Rhode Island 2, New York 10, New Jersey 5, Pennsylvania 13, Delaware 1, Maryland 8, Virginia 19, North Carolina 10, South Carolina 5, Georgia 1, Kentucky 2, Tennessee 1. The House voted, among other regulations to attend to no business but the election, while it was pending and not to adjourn until an election was effected. The ballotting began on Wednesday, the 11th day of February, and continued until Tuesday the 17th at one o'clock, recurring at longer or shorter intervals. In 35 ballotings, the vote stood, 8 for Thomas Jefferson, 6 for Aaron Burr, and two States were divided. On the 36th ballot, Jefferson had 10 States, Burr 4, and two States gave a blank vote. The presence of every member during this extraordinary scene, which lasted seven days, was indispensable. Some of them were infirm or indisposed, and were accommodated with beds or couches; and one member was so indisposed as to be attended by his wife. The whole number present was 104. The election was decided by the votes of Vermont and Maryland. Lewis R. Morris is said to have withdrawn, leaving his colleague, the famous Matthew Lyon, who was convicted of sedition, to vote for Vermont. Four Representatives in Maryland are said to have given blank votes, and the other four members from that State, to have voted for Jefferson.

These seven days of balloting were days of great excitement. Mr. Adams was there as President, contemplating the approach of his political annihilation. Mr. Jefferson was there daily presiding in the Senate, in all the inquietude of success or defeat. Burr was in New York or Albany. He being higher than any other candidate, was of course chosen Vice President.

In 1805, Thomas Jefferson was re-elected President, having received the entire electoral vote of all the States except Connecticut, Delaware and Maryland; the two first of which threw their full vote for Charles C. Pinckney, and the last gave 9 votes for Jefferson and 2 for Pinckney. George Clinton was elected Vice President.

In 1809, James Madison was elected President, he received the entire vote of Vermont, Pennsylvania, South Carolina, Georgia, Tennessee, Kentucky and Ohio, and 13 of the 19 votes of New York, 9 of the 11 of Maryland, and 11 of the 14 of North Carolina—in all 122. Of the balance, Charles C. Pinckney received 47, and George Clinton was at the same time chosen Vice President.

In 1813, Madison was re-elected. He received the full vote of Vermont, Pennsylvania, Virginia, North and South Carolina, Georgia, Kentucky, Tennessee, Ohio, and Louisiana, and 6 of the 11 votes of Maryland—in all 128. The balance of the votes, 89, were given for De Witt Clinton, of New York. No State out of New England, except New York, voted for Clinton. Elbridge Gerry of Massachusetts was chosen Vice President.

In 1817, James Monroe, of Virginia, was chosen President, having received 183 of the 217 electoral votes. He had the entire votes of all the States except those of Massachusetts, Connecticut, and Delaware, which were thrown for Rufus King of New York. Daniel D. Tompkins, of New York, was chosen Vice President.

In 1821 James Monroe was re-elected President. He received 231 of the 232 votes, being the entire votes of all the States except one from New Hampshire, which was thrown for John Q. Adams. Daniel D. Tompkins was again chosen Vice President almost as unanimously.

In 1825 there was no choice by the people, and the election again devolved upon the House of Representatives, and John Quincy Adams was chosen. The votes of electors for President were, for Andrew Jackson of Tennessee, 99, John Q. Adams of Mass., 84, W. H. Crawford, of Georgia 41, and Henry Clay, of Kentucky, 37—in all 261. Jackson received the entire vote of New Jersey, Pennsylvania, North and South Carolina, Tennessee, Indiana, Mississippi and Alabama, 1 of the 36 votes of New York, 7 of the 11 votes of Maryland, 3 of the 5 votes of Louisiana, and 2 of the 3 votes of Illinois. Adams received the entire vote of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut, and 26 of the 36 votes of New York, 1 of the 3 votes of Delaware, 3 of the 11 votes of Maryland, 2 of the 5 votes of Louisiana, and 1 of the 3 votes of Illinois. Crawford received the entire vote of Virginia and Georgia, and 5 of the 36 votes of New York, and 1 of the 11 votes of Maryland. Clay received the entire vote of Kentucky, Ohio and Missouri, and 4 of the 36 votes of New York In the House of Representatives, John Quincy Adams received the votes of 13 of the 24 States on the first balloting, and was declared elected. John Caldwell Calhoun, of South Carolina, was chosen Vice President by the people, he having received 182 of the 261 electoral votes. The other votes for Vice President were, for Mr. Sanford, 30, Mr. Macon, 24, Gen. Jackson, 13, Mr. Van Buren, 9, Mr. Clay, 2, and there was one blank.

In 1829, Andrew Jackson was elected President. He received 178 of the 261 electoral votes. John Quincy Adams received the balance—83 votes. John C. Calhoun was re-elected Vice President.

In 1833, Jackson was re-elected President, having received 219 of the 288 electoral votes. Of the balance, Henry Clay, of Kentucky, had 49; John Floyd, of Virginia, 14; William Wirt, of Maryland, 7, Martin Van Buren, of New York, was chosen Vice President.

In 1837, Martin Van Buren was elected President. He received 170 of the 294 electoral votes. Of the balance, William Henry Harrison, of Ohio, had 73; Hugh Lawson White, of Tennessee, 26; Daniel Webster, of Massachusetts, 14, and Willie Mangum of North Carolina, 11. Richard M. Johnson, of Kentucky, was chosen Vice President.

In 1841, William Henry Harrison was chosen President. He received 234 of the 294 electoral votes. Martin Van Buren received the balance—60 votes. John Tyler, of Virginia, was chosen Vice President, having received 234 electoral votes. Of the balance, Richard M. Johnson, of Kentucky, had 48; Littleton W. Tazewell, of Virginia, 11; James K. Polk, of Tennessee, one.

THE TONGUE. There are but ten precepts of the law of God, says Leighton, and two of them so far as concerns the outward or vent of the sins there forbidden, are bestowed *on the tongue* (one is in the first table, and the other in the second)—as though it was ready to fly out against both God and man if not thus bridled.

Pythagoras used to say that a wound from the tongue is worse than a wound from the sword, for the latter effects only the body, the former the spirit—the soul.

It was a remark of Anacharsis, that the tongue was at the same time the best part of man and his worst—that with good government none is more useful, and without it, none more mischievous.

Boerhaave, says Dr. Johnson, was never soured by calumny, and detraction; nor ever tho't it necessary to confute them, "For," said he, "they are sparks, which if you do not blow them, will go out of themselves."

We cannot, says Cato, control the evil tongues of others, but a good life enables us to despise them.

Slander, says Lacon, cannot make the subjects of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so the slanderer—the slander that he utters makes him worse, the slandered never.

No one says Jerome, loves to tell a tale of scandal except to him who loves to hear it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.

No man sees the wallet on his own back, says the old proverb, alluding to the fable of the traveller with two packs, the one before stuffed with the faults of his neighbors—the one behind with his own.

It was a maxim of Euripides either to keep silence or to speak something better than silence. [N. Y. Observer.

CRIME AND ITS CONSEQUENCES. We copy from the Atlas of Saturday, the following account of the arrest and suicide in this city of one of the conspirators who lately obtained £8,000 from the Bank of England, by the forgery of a transfer of Government Stock:

On the 20th September last there arrived in this city two persons, Englishmen, who called their names Ellis; the oldest apparently about fifty years of age, the other, not more than two or three and twenty. They boarded at the Pavilion Hotel, and passed off as being connected together by relationship, and associated with the gentlemen boarders of the house. It now appears that their real names were Joseph Elder and Wm. Burgess, and that they were fugitives from justice, in England. The younger man, Burgess, was a clerk in the Bank of England, and through his means a number of shares in the capital stock of the Bank, amounting to between forty and fifty thousand dollars, were sold and transferred, the man Elder fraudulently representing himself as the owner of the stock. The parties made their escape from London, and landed from the steamer from Liverpool at Halifax, and thence travelled through the Canadas to this city. On Thursday, R. Bond and John Forrester, the former, another Clerk in the Bank, and the latter, one of the Mansion House Police, arrived in this city, having been on the track of the fugitives for some days. In the afternoon, they arrested Elder at his boarding House in Federal street, and obtained information that Burgess was at Nahant. A party of officers proceeded to the Hotel, and one of them found the culprit, but by some extraordinary accident, he made his escape from the person who arrested him, and fled. He was heard of from a cottage at Nahant, and a boat was yesterday missing from the beach, and the conclusion is, that he either put out to sea, in the hope of being taken up by a vessel, or that he crossed over to the main land.

Yesterday morning, on opening the cell of Elder, at the Jail, he was found dead, having committed suicide in the night by hanging himself. We learn that he had invested his ill gotten gains in stock and treasury notes, the certificates of which were found on his person, when he was arrested, and that these, with the money found in the room of Burgess, at Nahant, make up the sum received by them, except about three thousand dollars, which has unquestionably been spent.

The arrest was made by virtue of a warrant from Mr. Justice McLean, under the provisions of the Ashburton treaty for the surrender of fugitives from justice.

The Post states that when Ellis was arrested, there were found on his person, about $40 in gold and bills, four pen knives, eye-glass, and other pocket nicknacks; and in his trunk were found 400 sovereigns, and a certificate signed by W. B. Reynolds & Co., who had been his agents in making some investments, that they held, as trustees of Joseph Ellis and William Ellis, 64 shares in the Boston and Providence Railroad stock; 168 shares in the Merchants' Bank; 3 shares in the Amoskeag manufacturing company, and $5000 in U. States six per cent stock, amounting in all to $54,013 83.

The deceased was about sixty years of age—a little bald and gray. He was of middle height, but quite stout, with an erect carriage, and had the appearance of being a high liver. He was a gay man in female society, and evidence was found among his papers that his efforts to render himself agreeable in conversation with them were not unsuccessful.

NATURALIZATION LAW. The following are the provisions required by the act of Congress upon the subject of naturalization :—

1. All aliens who have been in this country five years and who have made a declaration of their intentions two years prior to their application, can be naturalized.

2. All who have arrived in this country previous to 1812, can be naturalized without having previously made a declaration of intention.

3. All who have arrived in this country under the age of eighteen years, and have continued to reside therein for five years, can be naturalized without having made a previous declaration of intention.

4. The children of a naturalized citizen, who were minors when their parent was naturalized, and at that time resident with him in this country, are American citizens.

RESULT OF TEMPERANCE. At the recent assizes held at Kingston, Canada, Mr. Justice Hegerman, in addressing the jury, remarked that—"He was happy to say that, in his various circuits through the province, *he found crime sensibly on the decrease;* and that he was confirmed in his opinion by his brother judges.—That intemperance the fruitful parent of vice, was of much more rare occurrence in the rural districts than formerly."


GREENWOOD'S PSALMS AND HYYNS.—JENKS & PALMER have just published the thirty-sixth edition of "a Collection of Psalms and Hymns for Christian Worship," by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Saviour, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

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MR. PUTNAM'S P. B. K. ADDRESS. An Oration delivered before the Phi Beta Kappa Society, in Harvard University, Aug 29, 1844, by George Putnam. Just published; for sale by WM. CROSBY, 118 Washington st. s28

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HAVING enlarged our establishment the past season we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM,

We have all the new, rich and desirable styles o LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all the kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

HOUSEKEEPING GOODS.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, and we PLEDGE ourselves to sell as good a SHAWL, SILK, or any OTHER ARTICLE, at as low a price as it can be obtained at ANY OTHER STORE IN THE CITY. Purchasers may feel sure of buying CHEAP, as we always mark our Goods at the lowest price they can be sold for.

*ONE PRICE AND SMALL PROFIT,*

is still our Motto.

DANIELL & CO.,

201 WASHINGTON STREET.

s28

CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

Service Book, for the use of the Church of the Disciples. Taken principally from the Old and New Testaments.

The Disciple's Hymn Book; a Collection of Hymns and Chants for public and private devotion. Prepared for the use of the Church of the Disciples, Boston.

The Christian Examiner for July 1844, speaking in praise of this Book, from which we select the following: 'We would then have the music, or singing, and liturgie services of the Church adapted to aid the devotion of the Congregation, to make the Congregation themselves, worshippers. Nothing else satisfies us.'

'Entertaining these views, we are prepared to like the plan of Mr Clarke's 'Service Book.' It answers the demand made by the heart of the worshipper. It has sufficient variety, yet is simple, both in its matter and arrangement; it avoids the repetition and confusion observable in many of the old Prayer Books, and the Service is not as in some of them, made tedious by its length; and it unites the advantages of extempore prayer with something fixed, and especially with well chosen scriptural aids to devotion, &c. &c.

'The mechanical execution of the Book is worthy of notice. It is exceedingly neat and pleasing to the eye.'

s14 tf

Housekeeping Goods, &c.

THE subscribers offer to their customers and the public, at their NEW AND SPLENDID SALESROOMS,

NO. 333 WASHINGTON STREET,

*Corner of West Street,*

an extensive assortment of Dry Goods, adapted to family use, embracing a great variety, *ordered expressly,* of superior materials and best fabrics for great service.

—AMONG WHICH WILL BE FOUND—

LINEN SHEETINGS—Russia, Scotch, Barnsley and Irish Linen Sheetings, embracing all widths from 1¼ to 3 yards wide.

PILLOWCASE LINENS—Of all qualities, 9-8 and 5-4 wide.

SHIRTING LINENS. 7-8 and 4-4 Irish Shirting Linens, of the most approved fabric and finish, imported expressly for our own trade, of every quality from low to extra superfine for collars.

TOWELLING—3-4 wide Scotch, Irish, English, and Barnsley heavy Diaper in every variety of figure; Damask and Huckaback Towelling in the 7-8, 5-8 and 3-4 best Russia Diapers; Irish birds-eye Diapers.

TABLE LINEN—Satin and double Satin Damask Table Cloths, from 1¼ to 6 yards long, with Napkins and Doylies to match; colored Damask Doylies; Russia, Scotch and Barnsley Table Diaper and Damask by the yard, all linen—prices very low.

TABLE AND PIANO CLOTHS—4-4 to 12-4 colored Damask Table and Piano Cloths; French embossed do do; 6-4, 7-4 and 8-4 colored damask and plaid Table Covering in the piece.

BLANKETS AND QUILTS—Bath, Whitney, Gott's and Rose Blankets, of all sizes, from cradle and crib to single and largest sized double bed, of every price and quality manufactured; Superfine, Marseilles and Toilet Quilts, and patent Imperial Counterpanes, of every size; 8-4 Quilts and Blankets for ship berths.

FLANNELS—Of English, Welch, French and American manufacture, many of them warranted not to shrink, of every width from 3-4 to 6-4 and all qualities; bleached and unbleached Cotton Flannels; colored do for Linings; red, yellow and green wool Flannels; Salisbury figured do.

CLOTHS FOR BOYS WEAR—Consisting of Broadcloths, Cassimeres, Doeskins, Erminets, Cashmerets, Gambroons, &c.

COTTONS—Bleached and br'n Sheetings, Shirtings and Pillow Case Cottons, of every width, quality, and style of finish, embracing the greatest variety to be found at any one store in the city, all of which are received direct from the manufacturer's agents and will be sold at the lowest prices.

Brown Linen Stair Covering.

Linen Druggets and Crumb Cloths.

In addit on to the above will be found a variety of

CLOAK, DRESS AND FANCY GOODS,

—COMPRISING—

| | |
|---|---|
| SILKS, | THIBET CLOTHS, |
| SHAWLS, | DRAP DE ETAT, |
| VELVETS, | GALA PLAIDS, |
| CRAPES, | CALICOES, |
| BOMBAZINES, | HOSIERY, |
| MERINOS, | GLOVES. |
| ALPACCAS, | KERCHIEFS, |
| CASH. DE LAINES, | CAMBRICS, |
| CASH. DE ECOSSE, | MUSLINS, |
| REPP CASHMERES, | CRAVATS, |
| MOUS. DE LAINES, | |

And every other article of useful and fashionable Goods.

A complete assortment of

*MOURNING ARTICLES,*

always on hand.

WOLCOTT & LINCOLN.

☞We wish to make all who call upon us, regular customers, with this object in view, purchasers will at all times find polite and attentive Salesmen to exhibit our Goods, and every article warranted to be what it is recommended. Our known facilities for purchasing in this and the New York markets will enable us to sell as cheap as any other dealers in the city. Samples freely given, and goods sent to any part of the city for examination. W. & L.

Boston, Sept. 28, 1844. 8w.

LIFE INSURANCE. Life Insured on the Mutual Principle, at the lowest safe rate of premium, by the NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, at their Office, Merchants' Bank Building, State street, Boston.

Willard Phillips, Robert Hooper, William Parsons, Charles P. Curtis, James Savage, Francis C. Lowell, George Howe, George H. Kuhn, William W. Stone, R. B. Forbes, Peter Wainwright—*Directors.*

George Hayward, *Consulting Physician.*

Jonathan Amory, *Secretary.*

The table of rates of premium and forms for application, may be had by applying at the office. my25

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings, and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

*No. 12 Franklin Street, Boston.*

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skid; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rheumatism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity

REFERENCES.

| | |
|---|---|
| Phineas Capen, Esq. Probate Office, | Boston. |
| Nathaniel Rogers, Marlboro' Hotel, | " |
| George G. Smith, 186 Washington street, | " |
| John N. Bradley, 168 State street, | " |
| L. A. Huntington, 76 Washington street, | " |
| Samuel H. Gregory, 25 Court street, | " |
| A. Ball, M. D., 34 Tremont Row, | " |
| J. Tucker, M. D., 4 Hamilton place, | " |
| E. G. Tucker, M. D., 4 Hamilton place, | " |
| Daniel Mann, M. D., 20 Washington street, Salem. | |
| Kimball & Butterfield, Editors of the Essex County Whig, 9